SUFI TERMINOLOGY (AL-QAMUS AL-SUFI)

The Mystical Language of Islam

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بسم الله الرحمن الرحيم

In The Name Of Allah -
Most Merciful, Most Compassionate.

Had We sent down this Qur'an
on a mountain,
verily, thou wouldst have seen
it humble itself and cleave asunder
through awe of Allah.
Such are the similitudes
which We propound to men,
that they may reflect.

al-Qur'an
59:21

This book
is dedicated to
Baba Farid Ganj Shakar
and to all of his children
who follow the Teaching of
The Holy Prophet Muhammad

May the Blessings of Allah
be upon him
and
Peace

With Love, Honour and Respect
to the Lover of Allah,
Haji Ghulam Farid Sabri,
whose divine influence has been
of inestimable worth
throughout the writing
of this Qamus.

In The Name Of
Allah -
Most Merciful, Most
Compassionate.

Introduction

Every field of study has its own specific terminology and if a student seriously wants to make any advance in his understanding he must become acquainted with the "technical language" of his chosen field. This book of Sufi Terminology, *Al-Qamus Al-Sufi*, has been written for the sincere seeker of Truth who desires to increase his knowledge of the Absolute by delving into the "mystical language" of Islam.

At this point in time we are most fortunate in having access to many hundreds of English translations of works by the great Sufi Saints and Sufi Masters. However, in reading these beautiful translations we are really only skimmimg over the surface of this vast Ocean of Wisdom called *Tasawwuf* (Sufism). If the seeker yearns to dive into the deep Water in search of the Great Mysteries he must, of necessity, know about the system of terminology which the Sufi Masters employed.

Tasawwuf is the study of the self. The Master Who created this field of study is Allah Himself. He is the Creator of this very complex creature - the human being. In order for us not to become trapped in a complicated web of details He has chosen the precise names and words with which to explain our inner mechanisms.

Keys are needed if one wants to unlock the doors to Divine

Knowledge and the doors to the Divinity and the doors to one's own self. This Sufi Terminology, *Al-Qamus Al-Sufi*, is a set of such keys, any one of which may be a vital key to an inner mystery.

TRANSLITERATION AND WORD OF ADVICE

Because man himself is sacred every language spoken by him is also sacred. A language becomes Holy when it is used as the vehicle for the descent of Divine Revelation. Arabic is one such Holy Language. The Final Revelation, *al-Qur'an*, through which Allah (God) revealed Himself to mankind, entered this world as spoken Arabic on the tongue of the Final Prophet and Messenger, Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). Due to the precision and accuracy of Arabic as a Holy Language it is able to express and convey the Perennial Wisdom of the Absolute in words of great clarity and sheer beauty.

Greater benefit may be derived from the study of ***Sufi Terminology*** if the reader is acquainted with the Arabic alphabet and its pronunciation. We have used a basic and uncomplicated system of transliteration, e.g. there is no differentiation between the heavy *S* sound *(Saad)* and the light *s* sound *(sin)*, or the heavy *D* sound *(Daad)* and the light *d* sound *(dal)*. The reader who is unfamiliar with Arabic transliterations should keep in mind the pronunciation of the following three letters:

خ	– kh	– kh	–	*ch* as in lo*ch*
ذ	– dhal	– dh	–	as *th* in *th*is
غ	– ghain	– gh	–	as *r* in French Pa*r*is (Pa*r*ee)

Arabic letter - name - script used - pronunciation

ا	–	alif	– a	–	*u* as in h*u*t
ب	–	ba'	– b	–	*b* as in *b*in
ت	–	ta'	– t	–	*t* as in *t*art
ث	–	tha	– th	–	*th* as in pa*th*
ج	–	jim	– j	–	*s* as in treasure
ح	–	Ha	– h	–	*h* as in *h*eart
خ	–	kh	– kh	–	*ch* as in lo*ch*
د	–	dal	– d	–	*d* as in *d*oes
ذ	–	dhal	– dh	–	*th* as in *th*is
ر	–	ra	– r	–	*r* as in *r*un
ز	–	za	– z	–	*z* as in *z*ebra
س	–	sin	– s	–	*s* as in *s*ink
ش	–	shin	– sh	–	*sh* as in *sh*oe
ص	–	Saad	– s	–	heavy *S* sound like *sw* as in *sw*ord
ض	–	Daad	– d	–	heavy *D* sound deep in throat
ط	–	Taa	– t	–	heavy *T* sound deep in throat
ظ	–	Zaa	– z	–	heavy *Z* sound deep in throat
ع	–	'ain	– 'a	–	strong guttural sound like *ai* in g*ai*n
غ	–	ghain	– gh	–	as *r* in French Pa*r*is (Pa*r*ee)
ف	–	fa	– f	–	*f* as in *f*act
ق	–	qaf	– q	–	clicking sound like *c* in *c*ough
ك	–	kaf	– k	–	*k* as in *k*itchen
ل	–	lam	– l	–	*l* as in *l*amp

م	–	mim	–	m	– *m* as in *m*eat
ن	–	nun	–	n	– *n* as in *n*othing
و	–	waw	–	w	– *w* as in *w*ow
ة	–	ha	–	h	– *h* as in *h*ow
ء	–	hamza	–	‘	– *a* as in *a*sk
ي	–	ya	–	y	– *y* as in *y*es

A

al-abad: Eternity-without-end. *Abad* is the effacement of one's moments in everlastingness. It is subsistence in Allah *(baqa')*. The two other dimensions of the Divine Eternity are Eternity-without-beginning *(al-azal)* and Pre-existence *(al-qidam)*.

(See *baqa'; ta'alluq.*)

al 'abd: The slave (and worshipper). The slave is the one who is in a state of total and utter submission to the Will of Allah. After having been annihilated in Allah *(fana' fillah)*, where all duality vanished and distinctions were erased, he returns to creation *(baqa')* with perfect courtesy *(adab)* and with the Truth of Certainty *(haqq al-yaqin)* that "the Lord is the Lord and the slave is the slave". When *'abd* is translated as "servant" it carries the implication that the servant can leave the service of his Master, if he so desires. However, the "slave" is in total bondage, being utterly dependent upon his Master. All buying and selling transactions have been terminated. The *'abd* belongs to Allah, completely, perfectly and unconditionally.

(See *baqa'; fana'; la shay'; laylat al-mi'raj; 'ubuda; uswa hasana.*)

abdal: "The Changed Ones." Within the *Sufi* hierarchy there are seven (or forty) men (or women) called *abdal.*

al 'abdul'l kamil: The Perfect Slave. He is the Perfect Man because "slavehood" is the ultimate state to which a man can attain.
(See *insan al-kamil; kamal; 'ubuda.*)

al 'abd al-kulli: The Universal slave. He is the man who is slave to every *(kulli)* Divine Name.
(See *asma'.*)

'abd al-waqt: The slave of the moment. He is the one who, having found Allah in each and every indivisible moment, has surrendered, unconditionally and knowingly, to the moment. Because each moment is utterly unique the requirements of that particular moment are also unique. Each moment has its own *adab. 'Abd al-waqt* does not resort to old reactions or past experiences when facing and fulfilling the demands of the moment. Not only is he slave of the moment *('abd al-waqt)* but he is also the one with *adab* of the moment *(adib al-waqt)*. His heart receives spontaneous *(ikhtiyar)* knowledge from the Source Itself. The slave *('abd)*, knower *('arif)* and lover *('ashiq)* takes his knowledge directly from *al-Hayy*, the Living. He drinks from the Water of Life *(ab-i-hayat)* which is ever fresh and ever renewed.
(See *ab-i-hayat; da'im; khalq jadid; tajdid al-khalq fi'l-anat; waqt.*)

'abid al-waqt: The worshipper of the moment. He is the man who, having found Allah's Self-disclosure in each and every indivisible moment, worships and surrenders to the One Who **IS** the moment.
(See *da'im; khalq jadid; waqt.*)

ab-i-hayat: The Water of Life. This Water springs from the Divine Name "The Living" *(al-Hayy)* and symbolizes Knowledge of the Absolute. The one who drinks the Water of Life finds eternal life through *al-Hayy.*
(See *hayat; al-Khidr; 'ilm ladunni.*)

al-abrar: "The righteous and virtuous men." Within the *Sufi* hierarchy there are seven men (or women) who are called *al-abrar.*

abru: Honour. The greatest honour which has been bestowed upon man is his innate capacity to know and love Allah. Only the Perfect Men actualize this inherent potential, thereby fulfilling their *raison d'etre* and becoming the honoured slaves of Allah.
(See *amanat; al-khalifah.*)

abu'l-waqt: Father of the Time. He is the one to whom Time is subservient, directing the affairs of the world by his will.
(See *waqt.*)

adab: Gracious behaviour and spiritual courtesy of the Path and perfect refinement of words and deeds. *Adab* is giving each thing and each moment its due. The science of *Tasawwuf* is based upon *adab*, which extends from right behaviour with regard to the Sacred Law *(Shari'a)* and reaches to unceasing spiritual courtesy to Allah Himself. *Adab* is knowing what belongs to oneself and what belongs to Allah.

(See *al 'abd; dawam-i-hudur; husn al-akhlaq; kamal; uns; uswa hasana; zur.*)

adab al-haqiqa: Spiritual courtesy of Essential Reality. *Adab* requires two or duality. Essential Reality is Allah therefore *adab al-haqiqa* is the *adab* of Allah Himself. This *adab* is the abandonment of *adab*.

adab al-haqq: Spiritual courtesy of the Truth. This *adab* requires a knowledge of the hierarchy of existence, in which each and every existent has its own right or truth. The man who possesses *adab al-haqq* understands "the truth by which things are created" *(al-haqq al-makhluq bihi)*.

(See *al-muhaqqiqun.*)

adab al-khidma: Spiritual courtesy of service. Those who serve Allah must observe the refined etiquette which is due to their King *(al-Malik)*. This *adab al-khidma* permeates all aspects of their lives because each moment of their lives is service to Allah.

(See *al 'abd; ahl Allah; bid'at; tabi'; waqt.*)

adab al-shari'a: Spiritual courtesy of the Sacred Law. This is the Divine *adab* which Allah has taught by revelation and inspiration. Through *adab al-shari'a* He formed the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) who then formed his community *(umma)*. And because he is the last Prophet his *umma* is the entire humanity.

(See *bid'at; takhalluq; umma.*)

adab al-suhba: Spiritual courtesy of companionship. This is the mutual respect and gracious behaviour which exists between the *Murshid* and his *murid*. The *murid* needs the *Murshid* who needs the *murid!* The *Murshid's adab* towards the *murid* springs from his own intrinsic need of Allah. The *Murshid's* awareness and knowledge of his own need of Allah continually increases. This awareness is strengthened when he regards the *murid's* need of Allah (through the *Murshid.)* The *murid's adab* towards the *Murshid* becomes more refined as he travels the Path. With the opening of his inner-eye *(basirah)* he is able to see the reality of his *Murshid* and such a "seeing" necessarily brings with it a beautiful *adab*.

(See *al 'abd, bay'ah; idhn; munasaba; murid; murshid; suhba.*)

Adam: The Prophet Adam (Peace be upon him) through whose Word descended the Divine Wisdom *(al-hikmat al-ilahiyyah)*.

al 'adam: The state of non-being or non-existence. *Al 'adam* is the absence or nothingness. In its positive sense it indicates the state of non-manifestation within the Knowledge of Allah (that state to which the perfect slave retires). In its negative sense it indicates relative nothingness and privation.
(See *al 'abd; 'arifin.*)

'adam-i-muhidh: Pure non-existence.

'ada: Custom or practice or habit. This term implies something which returns. It is said that a miracle is a "breaking of habit".
(See *himma; karamat; kharq al-'ada; mu'jiza; 'ubuda.*)

'adhab: Torment and chastisement. *'Adhab* represents the slave's separation from Allah. This separation is brought about by his seeing what is "other-than-Allah".
(See *bu'd; jam' u tafriqa; tafriqa.*)

adhkar: Invocations of Allah through one of His Names or a phrase to His Remembrance.
(See *"ana jaliis man dhakarani"; dhakir; dhikr; qurb al-fara'id; qurb an-nawafil.*)

al-adib: The man of moral courtesy. The man with *adab* is the one who gives to each thing and to each moment its due. He is a "knower of the moment" and with this knowledge he puts everything in its right place. The *Sufi* is *al-adib.*
(See *al 'abd; adab; al-malamatiyya; sufi; tajdid al-khalq fi'l-anat; uswa hasana.*)

al-adib al-ilahi: The divine man of courtesy. This man sees clearly the relationship which exists between Wisdom *(hikma)* and the secondary causes *(asbab)*. He is the one who affirms what Allah has affirmed in the place where Allah has affirmed it and in the manner in which He has affirmed it and who negates what Allah has negated in the place where Allah has negated it and in the manner in which Allah has negated it.
(See *adab; asbab; al-rajul.*)

al-'Adl: The Just. One of the Beautiful Names of Allah.

'adl: Justice. *'Adl* is putting everything in its proper place. Outward justice concerns what is between oneself and others. Inward justice concerns what is between oneself and Allah.
(See *amanat; hikma; mu'amalat; al-mizan; qist; shari'a.*)

adna: Lower. This term is applied as with the opposing attitudes peculiar to those who are called the "higher" people and the others who are called the "lower" people. "Lower" and "higher" indicate the differences in degrees of "knowing" Allah.
(See *ahl Allah; 'arifin; al-malamatiyya; makan; makanah; maratib.*)

afada: To overflow or emanate. Creation is an overflow or an emanation from the the Breath of the All-Merciful *(nafas ar-rahman)*. Allah is "the Giver" and His Beloved Prophet Muhammad (who is the Greatest Teacher) is "the Distributor". The Inheritors of the Prophet (the Spiritual Masters, the Perfect Men) receive their knowledge as a direct overflow or emanation from the vast and immense heart of the Prophet himself. This endless overflow then passes to the *murids*.
(See *haqiqat al-fayd; al-haqiqat al-Muhammadiyyah; murshid; nafas; nafas ar-rahman; QASIM.*)

af'al: Human actions or deeds. Allah created man, but to what extent did He create man's actions *(af'al)* and works *('amal)*? This question of free will and predestination should not be a major concern to the traveller to Allah. He must occupy his time and devote his efforts towards purifying his intentions and actions so that they conform to those of the Holy Prophet Muhammad, who is our beautiful model *(uswa hasana)*. In following him and striving to emulate his actions and deeds man will attain to Felicity. Predestination is a secret of Allah which He only reveals to the most perfect knowers.
(See *'amal; al-haqiqa; khawatir; qada'; qadar; sunna; takhallug; uswa hasana.*)

al-af'al al-ilahiyyah: The Divine Activities. These are indicated by Names such as "He Who gives life" *(al-Muhyi)* and "He Who gives death" *(al-Mumit)*.
(See *asma'.*)

afaq: The external or outer world.
(See *'alam; ayat.*)

afkar: Meditations and contemplations on the Names and Attributes of Allah, the Real. The Essence Itself *(dhat)* is Unknowable and it is this aspect of Himself about which Allah warns us in *al-Qur'an*. To reflect upon the Essence is not possible, however is it possible to contemplate His Names and Attributes which are manifested in His creation.
(See *asma'; awliya; adh-dhatiyun; dhat; khalwa; muraqabah; sifat.*)

al 'afrad: "The Solitaries." Within the *Sufi* hierarchy *al 'afrad* are the

Singular ones or the Individuals. These men are outside of the supervision of the *qutb*. Their head is *al-Khidr*.
(See *fard; al-Khidr; al-mala'ikat al-muhayyamin*.)

al-'Afu: The Effacer of sins. One of the Beautiful Names of Allah.

al-Ahad: The Unique, The One, The Only. One of the Beautiful Names of Allah.

ahadith: These are the sayings of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The Science of *Tasawwuf* springs from the Pure Source *('ayn)* of the Word of Allah as contained in *al-Qur'an* and from the Teachings of His Final Prophet Muhammad al-Mustafa as recorded in the *ahadith* and *sunna*.
(See *naql; MUHAMMAD; MUSTAFA; al-Qur'an; sahih; sunna*.)

al-ahadiyyah: Transcendent Unity or the Supreme Unity. It is the Outward aspect of the Essence *(dhat)* compared with its Inward aspect *('ama)*. When *al-ahadiyyah* is considered as Abstract Oneness (the first descent from *dhat)* its Inward aspect is *huwiyyah* (He-ness) and its Outward aspect is *aniyyah* (I-ness).
(See *al 'ama; aniyyah; dhat; huwiyyah*.)

ahadiyyat al-ahad: Unity of the One. This is the Essence Itself.

ahadiyyat al-'ayn: Unity of the Entity. This is the Unity of Allah in being completely independent of His creation and even of His Names.
(See *asma'; khalq*.)

ahadiyyat al-jam': "Unity of All-Comprehensiveness." This is the stage of "Or Nearer" *("aw adna")*. It is Union. It is Annihilation and Disappearance in Allah *(fana' fillah)*. *Ahadiyyat al-jam'* is the final stage in the ascension to Allah, coming after the stage of "Two Bows' Length" *(qaba qausayn)*. This station belongs exclusively to the Holy Prophet Muhammad and certain of his Inheritors.
(See *al-'aql; "aw adna"; fana'; kamal; al-malamatiyya; mi'raj; "Qiff ya Muhammad a lana Rabbika yusalla"; qaba qausayn*.)

ahadiyyat al-kalima: Unity of the Word. This is the Divine Word *(al-kalimat al-ilahiyya)* which descends from Allah. This Word contains the Sacred Law within which is all knowledge. The "place" of this Unity of the Word is His Throne *(al-'arsh)*. Beneath the Throne is His Footstool *(al-kursi)* where the Word becomes differentiated into rulings *(hukm)* and reports *(khabar)*.
(See *al-'arsh; al-hukm; kalam-i-dhati; kalam-i-tafsili; al-kalimat al-ilahiyya; khabar; al-kursi*.)

ahadiyyat al-kathra: Unity of multiplicity or manyness. This is Being when considered as possessor of the Names.
(See *asma'; kathra; tawhid.*)

ahadiyyat al-kulliyah: Unity of the Universal.
(See *al-kull.*)

ahadiyyat al-mujma: Unity of the United.
(See *majmu'; majmu' al-asma' al-mutaqabila.*)

ahadiyyat al-musamma: Unity of the Named (and the Named is Allah).
(See *al-musamma.*)

ahadiyyah ar-rububiyya: Uniqueness of Lordship.

al 'ahbab: The Beloved. The absolute Beloved of Allah *(Habibullah)* is the Holy Prophet Muhammad and it is only through him that the yearning lover of Allah *('ashiq)* may be united with Allah. When the Beloved is named *ma'shuq* it refers to the Absolute Beloved, Allah.
(See *fana' fi-murshid; fana' fi-rasul; ma'shuq; wasila.*)

al-'ahd: The Pre-Eternal Covenant or pledge between Allah and His creation, when all bore witness to His Lordship.
(See *"Alastu birabbikum"; amanat; isti'dad; al-khalifah.*)

ahkam: Orders or determinations or laws or rulings. Allah has set down these *ahkam* in His Sacred Law. Certain gnostic sciences are contained within these rulings but they are not unveiled unless the rulings are put into practice. This is due to His Manifest property being stronger than His Non-manifest property in relation to creation. We, the creatures, accompany only Allah's rulings *(ahkam)*, not Allah, because Allah is with us but we are not with Allah. Allah knows us, but we do not know Allah.
(See *ahadiyyat al-kalima; al-'arsh; al-hukm; al-kursi.*)

ahl: Relations. These are the descendants of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The entire creation are his descendants through his light *(nur Muhammadiyya)* which is from the Light of Allah. The term *ahl* specifically indicates those who are nearest to him, his spiritual family descending through the various spiritual chains *(silsilats)*.
(See *awliya; ghulam; al-haqiqat al-Muhammadiyyah; MUSTAFA; nur Muhammadiyya; silsilat; tabi'.*)

ahl Allah: The people of Allah. This title embraces the entire humanity, but there are many degrees within the *ahl Allah*. These are the various levels of "knowing Allah", for it is in knowing Allah that one is brought near to Allah. Amongst humanity there are people who *do not want to know* Allah, and there are people who *do not know* Allah, and people who *do want to know* Allah and at the higher levels there are the people who *do know* Allah. The men of this last group, the knowers of Allah *('arifin)*, occupy numerous ascending levels in their "knowing".
(See *al 'abd; 'arifin: kafir; al-malamatiyya; al-muhaqqiqun.*)

ahl'l 'asm: The people of great resolution. These are the ones who direct all their efforts and time towards their Only Goal - Allah. They are also called "the people of great spiritual resolve and aspiration" *(ahl'l-himmat)*.
(See *himma.*)

ahl 'aql wa-taqyid wa-hasr: "The people of binding, limiting and restricting." These are the people who bind and restrict Allah Almighty within the confines of their own limited beliefs.
(See *'arifin; la maqam; tajalli.*)

ahl'l Bayt: The people of the Household of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).

ahl'l hal: The people of a spiritual state.
(See *hal; lisan hal; shath.*)

ahl al-haqaiq: Men who contemplate the Essential Realities. These are the ones who see beyond the veils which separate them from Reality.
(See *al-muhaqqiqun.*)

ahl'l-haqiqat: The people of spiritual realities. They are engaged in endless travelling in which each moment opens to them new and fresh realities. There is no stopping for them and there is no rest.
(See *la maqam; al-malamatiyya; al-muhaqqiqun.*)

ahl'l-haqq: The people of Truth. Allah is the Truth and these are His people.
(See *ahl Allah; ahl al-kashf wa'l-wujud; 'arifin; awliya; adh-dhatiyun; al-malamatiyya; al-muhaqqiqun.*)

ahl'l-himmat: The people of great spiritual resolve and aspiration.
(See *himma.*)

ahl'l-kamal: The people of Perfection. These are the great friends of Allah whom He has chosen to manifest His All-Comprehensive Name ***Allah*** and to act as His viceregents on His earth.
(See *kamal; al-khalifah.*)

ahl al-kashf wa'l-wujud: "The People of Unveiling and Finding." These are the knowers *('arifin)*. They have passed beyond the veils which stand between themselves and their Lord and they stand perpetually in His Presence.
(See *hudur; kashf; al-muhaqqiqun; wujud.*)

ahl-i-ibarat: The people of words and explanations. The Sublime Truth, which is indicated by the Supreme Name ***Allah***, is beyond words and explanations. The heavens and the earth cannot contain Allah yet the heart of His slave can contain Allah. When man finds Allah in his heart it becomes his duty to try to convey Knowledge of Allah to his fellowman. Of necessity, he endeavours to do this through language, and even though words cannot encompass the Truth, man nonetheless stretches his words in his attempt.
(See *ibarah; isharah; kalam-i-dhati; kalam-i-tafsili; simsimah; sukun.*)

ahl al-naqs: The people of imperfection. The people of Perfection are rare. They are Allah's chosen friends. And, although the people of imperfection are numerous each man has the innate potential to strive for Perfection. It is his *raison d'etre*. Those who enter the Spiritual Path *(tariqa)* are the ones who have acknowledged their *raison d'etre* and are endeavouring to fulfill it.
(See *amanat, kamal, nafi; uswa hasana.)*

ahl al-nazar (ahl al-fikr, ahl al-uqul): The people of reflection. They are the considerative thinkers.
(See *al-'aql; al-fikr; sidrat al-muntaha.*)

ahl al-ra'y: The people of personal opinion. Knowledge of Allah *(ma'rifa)* is based upon the Word of Allah, *al-Qur'an*, and the *sunna* of His Messenger Muhammad. Personal opinions are crowded with deceptions, falsehoods and vanities and therefore have no place within the divine sciences.
(See *ma'rifa; nafi; kashf; wujud.*)

ahl al-rusum: The people of exoteric, outer learning.
(See *ashab-i-'ilm-i-bazini.)*

ahl as-sama': The people of hearing who hear only Allah within the creatures and the creation. When they listen to the "spiritual concert", (be it within the *sama'* or within each moment of existence)

it is Allah who they are hearing. They hear Allah in the song of the *Sufi* singer *(qawwal)*. They hear Allah in the sound of the wind. They hear Allah in the voices of their companions.

(See *qawwal; sama'; sukun.*)

ahl ash-Shari'a: The people of the Revealed Sacred Law.

(See *shari'a.*)

ahl'l-Suffa: The people of the Bench. This name refers to the early Muslims who gave up everything because of love of Allah and His Messenger.

(See *safa; sufi.*)

ahl al-sunna: The people of the *sunna*. These are the sincere and truthful followers of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). They endeavour to apply the Prophet's *sunna* to each moment of their existence. In knowing that he is their "beautiful model" *(uswa hasana)* and their "means of approach to Allah" *(wasila)* the *ahl al-sunna* strive to follow not only the outward form of his profound *sunna* but also to penetrate the inward meanings.

(See *ghulam; ma'na; sunna; sura; tabi'; uswa hasana; wasila.*)

ahl'l-Tariqa (ahl'l-Tasawwuf): The people of the Islamic Spiritual Path. They follow the path *(tariqa)* which was set down by the Prophets of Allah and perfected by the Holy Prophet Muhammad. They are the ones who have turned towards Allah through the Remembrance of His Most Holy Name ***Allah.*** Their efforts and struggles are directed inwards to purification and transformation of the self. They are the travellers from the lower self to the Higher Self.

(See *bay'ah; dhikr; hadra; mi'raj at-tahlil; nafs; suluk.*)

ahl-i-wilaya: The people of saintliness and sanctity. *Wilaya* is a gift of Allah. Allah chooses His saints. They do not have any choice.

(See *al 'abd; al-malamatiyya; wilaya.*)

AHMAD: This is the celestial name of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). *Ahmad* is "the most praiseworthy of those who praise Allah". His praise, which is none other than *al-Qur'an,* is the complete and most elevated of all praises. All praises are "gathered together" *(jami')* in his praise. When he was asked, "Are you the One?" the Holy Prophet answered, "No! I am Ahmad without the M" *("ana Ahmad bila mim").* On his Ascension *(mi'raj)* to the Divine Presence he heard the words, "Stay, O Muhammad, your Lord is

praying to you" *("Qiff ya Muhammad a lana Rabbika yusalla").* Before this stage he was "the most praiseworthy of those who praise Allah". Then he became "the praised one".
(See *"ana Ahmad bila mim"; liwa al-hamd; MUHAMMAD; MUSTAFA; nur Muhammadiyya; al-Qur'an.*)

ahwal: Spiritual states. These are gifts from Allah to the heart of the traveller. There are thousands upon thousands of spiritual states, each state containing a myriad of subtle allusions and each allusion containing innumerable meanings. Within the spiritual concert the listener may experience a host of spiritual states.
(See *hal; lisan hal; ma'na; sama'.*)

Aissa: The Prophet Jesus (Peace be upon him), through whose Word descended the Wisdom of Prophecy *(al-hikmat an-nubuwiyyah).*

ajsam: Corporeal bodies. Within the imaginal realm there occurs the "spiritualization of the corporeal bodies" *(tarawhun al-ajsam)* and the "corporealization of the spirits" *(tajassud al-arwah).*
(See *khayal; ma'na; al-mulk; sura.*)

al-akhfa: The innermost consciousness. *Al-akhfa* is that "place" where a knower sees Allah through Allah, yet, in Truth, it is only Allah Who Sees. It is equivalent to the Ultimate Unseen *(ghayb-i ghayb).*
(See *dhikr; lata'if.*)

akhfa al-khafi: The most secret of the secret. The most hidden of the hidden. The most unseen of the unseen.
(See *al-akhfa.*)

al-Akhir: The Last. One of the Beautiful Names of Allah.

akhira: The Hereafter. *Akhira* is the next life in which are found the Bridge, the Scales, Paradise and Hell. For the traveller on the Spiritual Path *(tariqa)* the reality of the things and events of *akhira* may be experienced here and now, in this life *(dunya).* Paradise is the mirror of Allah's Absolute Beauty. It is nearness to Allah. Hell is the mirror of His Absolute Majesty and signifies forgetfulness and hence distance from Allah. The degrees of these experiences vary in accordance with the preparedness *(isti'dad)* of the traveller and ultimately through the Grace of Allah.
(See *bu'd; huda; idlal; isti'dad; al-jannah; jahannan; al-mizan; nar; qurb; shaytan; sirat; suluk; uns.*)

akhlaq: Character traits or moral traits. The Science of *Tasawwuf* is based upon assuming the beautiful and noble character traits which were perfected by the Holy Prophet Muhammad (May the

Blessings of Allah be upon him and Peace).
(See *husn al-akhlaq; takhalluq; uswa hasana.*)

akhyar: "The Good." Within the *Sufi* hierarchy there are three hundred who are called *akhyar.*

a'la: Higher. This term is applied as with the opposing attitudes peculiar to those who are called the "higher" people and the others who are called the "lower" people. The differences between the "higher" and "lower" are in degrees of Knowledge of Allah. The "higher" people are those to whom Allah has revealed Himself to a great degree whilst the "lower" people may not even "know" Allah at all!
(See *ahl Allah; ahl al-kashf wa'l-wujud; 'arifin; awliya; al-jahiliyya; ma'rifa; tajalli.*)

'alam: World or universe.

'alam al-ajsam: The world of concrete material things and corporeal bodies.

'alam al-amr: Spiritual World or the Universe of Command. The Realm which is without time and matter. *'Alam al-amr* is that which takes its existence from Allah without secondary cause.

'alam al-amthal ('alam al-mithal, 'alam al-khayal): The world of analogies and images. This is the World of Imagination. It is the isthmus *(barzakh)* in which the mystery of cosmic ambiguity can be unlocked. It is the place of "He/not He" *("Huwa/la huwa").*
(See khayal.)

'alam al-anfas: The world of the breaths. Life itself. The breaths are counted. Man's final breath terminates his stay in *'alam al-anfas.*
(See *nafas.*)

'alam al-ghayb: The Invisible World of the Unseen.

'alam al-ghayb al-muhaqqaq: The Verified World of the Unseen.
(See *al-muhaqqiqun.*)

'alam al-Izzah: The World of Sovereign Power.

'alam al-jabarut: The World of the All-Powerful. The World of the Source. It is the Reality of Muhammad linked to the level of the Attributes. Within this World are the pools or reservoirs of non-manifestation from which Existence gushes forth. These pools are the Light of Muhammad *(nur Muhammadiyya)* through which the

entire creation is made manifest.
(See *al-haqiqat al-Muhammadiyyah; jabarut; MUSTAFA; nur Muhammadiyya.*)

'alam al-khalq: The Universe of creation which takes its existence in proximity to a secondary cause. It is the visible world *('alam ash-shahadah).*

'alam al-khayal: The World of Imagination. This is the isthmus *(barzakh)* in which the friends of Allah *(awliya)* encounter each other. Within this World the ***murid*** may encounter the ***Murshid***, from whom powerful and decisive lessons are transmitted. It is here that the friends may receive instructions and directions from the saints of the *Sufi* hierarchy and even from the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace).
(See *ayam; al-barzakh; al-in'am; 'inayah; kibrit ahmar.*)

'alam al-lahut: The Realm of the Divinity. This is the life force which permeates every existent thing.
(See *al-ilahiyyat; al-lahut.*)

'alam al-malakut: The World of Dominion, Power, Will and Knowledge. The Kingdom of inwardness. The realm of vision. The Hidden world. The universe of subtle forms. This world denotes the Divine Attributes. The gardens of this World are made radiant with the Beauty of Muhammad al-Mustafa, the Mediator between the Visible and the Unseen.
(See *al-'aql al-awwal; hadarat al-malakut; malakut; MUHAMMAD; MUSTAFA.*)

'alam al-mulk: The World of matter. The Kingdom of outwardness. The Realm of event. The macrocosm.
(See *al-mulk.*)

'alam an-nasut: The World of the five human senses.

'alam saghir: The small world. *'Alam saghir* contains all the worlds in latent form. This world is Man himself.
(See *amanat; insan kabir; insan al-kamil; nafs al-haywaniyyah; nafs al-kamilah; mi'raj at-tahlil; suluk; 'uruj at-tarkib.*)

'alam ash-shahadah: The World of sensible experience. The visible.

'alam ash-shahadat: The World of Witnessing. This is within the Imaginal Realm where spirits become corporealized and appear to Prophets and saints in visions. It is also called *'alam-i-shuhud.*

'alam-i-sufli: The Lower Universes. The World of Corporeal Bodies.

'alam-i-ulwi: The High Universes. The World of the Spirits. There is a relationship between the World of the Spirits and the essence of man's heart. Through this relationship, which is a secret of Allah, the heart of a purified man may soar towards that spiritual realm when listening to the spiritual concert.
(See *sama'*.)

'alama: Sign or omen or mark. The cosmos *('alam)* is a sign and a mark *('alama)* of Allah. It is a proof *(burhan)* of Allah. But a mark denotes only that which is limited, so the cosmos does not denote His Essence, only the knowledge that He exists. Every sign, every mark indicates Allah, but the majority of mankind recognize Allah only in that particular mark or sign in which they have limited Allah. The knower *('arif)* and lover *('ashiq)* never limit Allah. They recognize Allah in every *'alama*.
(See *'arifin; awliya; al-muhaqqiqun*.)

"Alastu birabbikum": "Am I not your Lord?" (*al-Qur'an* 7:171). These words were spoken in Pre-Eternity when Allah addressed the as yet "non-existent" sons of Adam. This Primordial Covenant *(al-'ahd)* is called by the *Sufis* "The Day of Alast".
(See *bala; al-'ahd; isti'dad; al-mithaq*.)

alhamdulillah: "All Praise be to Allah." It is not possible for man to praise Allah as He should be praised, for He is "the Lord of Inaccessibility, above what they describe" (*al-Qur'an* 37:180). Our inability to praise Allah is our praise of Allah.
(See *AHMAD*.)

al-'Ali: The Most High. One of the Beautiful Names of Allah.

al-'Alim: The Knower. One of the Beautiful Names of Allah.

'alim: The one who knows. This term derives from the word "knowledge" *('ilm)*. Usually it refers to the exoteric scholars, though sometimes *'alim* is used in reference to "those who know Allah". *'Alim* is the one whom Allah causes to witness his godhead *(uluhiyyah)* and His Essence.

'alim rabbani: A divinely inspired master. He is the one who has returned to the creatures *(baqa')* to guide and perfect the imperfect ones. His knowledge from Allah is spontaneous.
(See *murshid*.)

'alin: Those of a higher order. The superior spirits. The angels closest to Allah. *'Alin* are those spiritual beings who, due to their luminous constitution, transcend, by their own essence, being 'elemental'.
(See *al-mala' al-a'la; mala'ika; al-mala'ikat al-muhayyamun*.)

'aliyyah: Exaltedness and sublimity. This term indicates every Divine Name which has a relation to an angel or a spiritual existence.

ALLAH: This is the Supreme Name. The Name *Allah* indicates both the Face of the Divinity which is turned towards His creation and the Face of the Unknowable Essence Itself which is Eternally turned away from creation. Allah is the All-Comprehensive Name *(al-ism al-jami')* which contains every Divine Name. This Name alone stands for Allah as He is in Himself. The Supreme Name *Allah* may be the Greatest Name *(al-ism al-a'zam)*. It leaves out nothing whatsoever of the Reality that is Allah. Allah is the innermost reality or the meaning of everything manifest and non-manifest. Allah Alone is the Goal. Yet, Allah is Absolute and Infinite. Therefore the Goal always lies ahead of the travellers. They never reach It because It has no End. The Journey of return to Allah is a Journey of bewilderment in Bewilderment.
(See *each and every term inside this book and each and everything outside this book.*)

Allahu Akbar: "Allah is Greater." Knowledge of Allah is limitless. Allah is Infinite, Absolute and Without Limit. He is Greater than anything, everything. No thought can contain Allah. He is Greater.

"Allahumma arana haqaiq al-ashya kama hiya": "O! my Allah, show me things as they are in their reality." This is a personal supplication of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). It is the prayer uttered by all the advanced ones on the Path of Return to Allah, through which they seek to realize the ultimate meaning of things. And this meaning, this inner reality is the Name *Allah.*
(See *al-a'yan al-thabita; haqa'iq; ma'na; sura.*)

al 'ama: The Blindness. The Essence. The "dark cloud". It is the symbol of the state of Absolute Non-Manifestation of the Divine Obscurity. It is the Inward aspect of the Essence *(dhat)*, The Hidden Treasure.
(See *al-barzakh al-a'la; dhat.*)

'amal: Work or action or practice. When faith and practice are combined with godfearingness then knowledge will be gained. The knowledge which brings man closer to Allah is not merely theoretical knowledge. Felicity is attained only when knowledge and practice (work, action) are combined. On the Journey of Return to the Source the traveller *(salik)* is required to put into practice every knowledge gained during his travelling. This will lead to further unveilings of knowledge, for in the words of the Holy Prophet Muhammad: "He who acts upon what he knows, Allah will make him inherit that which he does not know."
(See *af'al; khawatir; ma'rifa; taqwa.*)

amanat: Trust. The Trust was offered to the heavens and the earth, but they refused to carry it. Mankind accepted the Trust. The Trust is to act as a locus of manifestation of the All-Comprehensive Name *Allah*. The Perfect Man is the one who fulfills this Trust and in so doing becomes worthy of being Allah's representative *(khalifah)* on this earth.
(See *al 'abd; al-khalifah; mazhar.*)

amin: Trustworthy. There is an hierarchical order of trustworthiness, extending from the trustworthiness of the godfearing man and reaching to the Ultimate Trustworthiness of the Perfect Man, who is a carrier of the Trust. He is Allah's representative on this earth.
(See *amanat; al-khalifah.*)

amir: Prince or commander. The *amir* is the one who has surrendered his will to Allah's Will.
(See *al-Islam.*)

al-amr: The Divine Command. This is symbolized by the Word of Creation "Be" *("Kun")* through which the entire creation became and becomes and will continue to become manifest.
(See *al-a'yan al-thabita; kibrit ahmar; kun.*)

amr 'adami: Command to non-existence.

al-amr al-ilahi: The Divine Command.
(See *al-amr.*)

al-amr al-taklifi: The Divine Command which issues through the intermediary of a Prophet and with which the religious community is ordered to "do this, avoid that".
(See *shari'a.*)

al-amr al-takwini: The Divine Command which calls the entire cosmos into existence. This is the engendering command which is without intermediary. *Al-amr al-takwini* is the Word "Be!" *("Kun!")*

al-amr b'il wasitah: A religious command issueing through an intermediary *(wasita)*.

amthal: Images or similars. These are "bodies" which are seen within the World of Imagination. Angels, Prophets, saints and even Allah Himself may become "embodied" within this Realm.
(See *khayal; tajassud.*)

an: Instant or moment. This is the creative moment, indescribable and ineffable, in which subject and object are joined in union. It is the

sublime instant when lover, Beloved and Love become one.
(See *'arifin; fana'; sama'; wajd.*)

an al-da'im: The perpetual moment in which Eternity becomes manifest and in which "the aware one" perpetually finds Allah.
(See *'abd al-waqt; 'abid al-waqt; ibn al-waqt; 'ubbadu'l waqt; waqt.*)

ana: "I."
(See *aniyyah.*)

"ana Ahmad bila mim": "I am Ahmad without the M." When the Holy Prophet Muhammad was asked, "Are you *Ahad?*" he said, "No! I am *Ahmad* without the M" *("ana Ahmad bila mim").* *Ahmad* - M = *Ahad*. *Ahad* is "The One". Within these words are indications of the Mystery of Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). Outwardly he is limited *(mahdud)*, slave *('abd)* and created *(khalq)*, but his inner reality is the One *(Ahad)* and the Real *(Haqq)*.
(See *al-haqiqat al-Muhammadiyyah.*)

"ana jalisu man dhakarani": Allah says in a *Hadith Qudsi*, "I am sitting with the one who remembers Me." Allah 'becomes' that particular part or organ which is engaged in the *dhikr*, be it the tongue, the heart or simply the hand which holds the prayer beads *(tasbih)*. Only when the entire being of the *dhakir* is totally absorbed in the *dhikr* does Allah 'become' all of his being.
(See *dhakir; qurb an-nawafil; qurb al-far'aid.*)

"ana'l haqq": "I am the Truth." This is the famous "intoxicated utterance" *(shath)* of a great *Sufi* martyr. He was condemned by the *'ulama* who considered his words to be heretical and he was condemned by the *Sufis* who considered that he had revealed that which should never be revealed. "If the reality of the *Sufi* was to be unveiled he would be worshipped."
(See *da'wa; al-ghaflah; lisan al-hal; shath; su al-adab.*)

ananiyyah: Partial "I-ness". This is egoism. It is saying "I" whilst seeing duality.
(See *munafiq.*)

anbiya: The Prophets of Allah (Peace be upon all of them), each one of whom was sent to mankind to show him the Way of Return to his Origin.
(See *nabi.*)

anfus: Selves or souls.
(See *nafs.*)

anfas: Breaths.
(See *'alam al-anfas; nafas.)*

al-aniyyah: "I-ness." *Al-aniyyah* is the Divine "Subject" which is logically opposed to the Divine "Object" *(al-huwiyyah)*. It is the Outward aspect of Abstract Oneness *(al-ahadiyyah)*. In the Descent of the Absolute from "The Blindness" *(al 'ama)* it passes through three stages of manifestation which modify its simplicity. These are Oneness *(al-ahadiyyah)*, He-ness *(al-huwiyyah)* and I-ness *(al-aniyah)*. This is the One manifested in the Many. It is Being, conscious of Itself as the "truth" of the Many.
(See *kathra; tanazzul; tawhid.*)

ankar al-nakirat: "The most indeterminate of all indeterminates." This term may be applied to either of two extremes. The Absolute Itself in Its Inconceivable Transcendence and Unknowableness is "the most indeterminate of all indeterminates". Through the first manifestation of the Infinite Mercy of the absolutely Unknown-Unknowable It becomes a "thing" within the created realm. This "thing" *(shay')* is also "the most indeterminate of all indeterminates" because the word "thing" can be applied to anything at all, except Allah Himself.
(See *al-ghayb; tanzih.*)

al-'anqa' (simurgh): The mythical griffon or phoenix which dwells on Mount Qaf. It is the greatest of birds and lives at the world's end. It symbolizes the wind in and with which Allah spiritually opens the material bodies of the world. It is a symbol of the spirit of the saint or the saint himself. Like this legendary bird which is purely a name without a form, *al-'anqa* sometimes represents *al-haba*, the primordial dust through which everything becomes manifest.
(See *al-haba; wali.*)

anwar: The Lights. *Anwar* are emanations of Pure Being which gush forth from the secrets *(asrar)* of the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah.)*
(See *afada; asrar; al-haqiqat al-Muhammadiyyah.*)

anwar al-'arsh: The Lights of the Throne. These celestial Lights, radiating from the Divine Attributes which surround the Throne, are like veils. Only the friend of Allah who is illuminated by the Lights can pass through them to the Throne Itself because his lights have been mingled with those celestial Lights.
(See *nur; wali.*)

al-'aqab: The Eagle. This symbolizes the Pen *(al-qalam)* which is the

First Intellect *(al-'aql al-awwal)*. It is the first and highest creation of Allah. It is sometimes referred to as the Light of Muhammad *(nur Muhammadiyya.)*

(See *al-'aql al-awwal; nur Muhammadiyya; al-qalam al-a'la.*)

aqdasi: The most holy one. He is the one who is united with the Essence, whereas the holy one *(qudsi)* is illuminated by the Divine Attributes.

(See *adh-dhatiyun.*)

al 'aqil: The one who knows. He is the intelligent one. *Al 'aqil* does not necessarily indicate the one who knows Allah through unveiling *(kashf)*. *Al 'aqil* knows through reasoning, which is a lower form of knowledge.

(See *ahl al-kashf wa'l-wujud; 'arifin; al-'aql; ma'rifa.*)

al-'aql: The intellect or the faculty of reason. The word *'aql* derives from *'iqal* which means "fetter". The intellect fetters man and it also puts its hooks into him, preventing him from making the final stages of the ascent. On the ascension to Allah *(mi'raj)* there is a point which is indicated by the term "The Lote tree of the Uttermost Boundary" *(sidrat al-muntaha)*. It marks the "place" where reason (the fetter) must be left behind. From this point onwards the traveller *(salik)* journeys with love *('ishq)*, yearning *(shawq)* and bewilderment *(hayrah)*. On the *mi'raj* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) it was at the *sidrat al-muntaha* that his companion, the Archangel Jibrail (Peace be upon him) stopped through fear of being annihilated. This station of fear is the highest point to which the intellect can attain.

(See *hayrah; 'ishq; laylat al-mi'raj; salik; shawq; sidrat al-muntaha.*)

al-'aql al-awwal: The First Intellect. The First Intellect has two faces; the one that is turned towards Allah receives *(iqbal)* from Allah, whilst the one that is turned towards the world transmits *(idbar)* from Allah. *Al-'aql al-awwal* is analogous to the Supreme Pen *(al-qalam al-a'la)*.

(See *idbar; iqbal; al-qalam al-a'la.*)

al-'aql al-kulli: The Universal Intellect.

'aql-i-kull: Total intellect.

'aql mujarrad: Pure intellect.

'aql-i-salim: Perfected intellect.

aqtab: Poles. These are the exalted friends of Allah around whom various realities of the universe turn. Every *qutb* is named by two names; firstly, through his essential perfection in manifesting the Name ***Allah,*** he is the "slave of Allah" *('Abdullah);* and secondly, through his accidental perfection of being in a particular place during a particular era to fulfil a particular function, he is the slave of one specific Divine Name, e.g. "slave of the Generous" *('Abd al-Karim)* or "slave of the Merciful" *('Abd al-Rahman).* Even though the poles come together under the All-Comprehensive Name ***Allah,*** they are nonetheless ranked in degrees of excellence according to the Divine Name which has taken charge of them.
(See *al-qutb.*)

Arafat: The plain outside Mecca where all pilgrims observe the Day of Standing. "*Arafat* is *Hajj.*" *Arafat* represents the time of gnosis *(ma'rifa)* and nearness *(qurb)* to Allah when the slave stands in the Presence of the Unity of Allah, associating no partner with Allah. At *Arafat* there is the moment of, "This day have I perfected your *deen* for you, completed My favour upon you and chosen for you *al-Islam* as your *deen"* (*al-Qur'an* 5:4).
(See *al 'abd; deen; hajj; Haram; Ka'aba; kamal; labbayka'; ma'na; nafs al-kamila; sura; tamam; 'ubuda.*)

'arad: Accident. The entire cosmos is a collection of accidents and because "The accident does not remain for two moments" *(la tabqa zamanayn)* the cosmos undergoes continual change *(tabaddul).*
(See *khalq jadid.*)

arbab: Lords. "He who knows his own self, truly, does know his Lord" *(man'arafa nafsahu'arafa rabbah)* but because the majority of mankind take the secondary causes *(asbab)* as their lords they do not come to know their Lord.
(See *asbab; al-rabb; rabb al-arbab.*)

al-ard: "The earth", as compared with "the Heavens" *(as-samawati).* "The earth" is the physical body of clay which is destined to decay and death. "The Heavens" are the spirit (contained within the body) which is eternal and luminous. The earth is also the place of the secondary causes through which man comes to know Allah.
(See *asbab; asfali-safalin; mi'raj at-tahlil; suluk; 'uruf at-tarkib.*)

ard Allah al-wasi'a: Allah's wide and vast earth. The secondary causes have been established and they are not abolished for anyone, not even for a friend of Allah. But, Allah gives to His slaves and friends, a light with which they can walk in the darkness of secondary causes. Allah says; "O My slaves, surely My earth is wide, so worship

Me!" (*al-Qur'an* 29:56). For as long as the spirit resides in the physical body, which is Allah's wide and vast earth *(ard Allah al-wasi'a)*, man is commanded to worship Allah in that earth. Allah made this earth "vast and wide" because of the faculties and meanings which are to be found only within the human body.
(See *asbab; ayat; ma'na; ruh; sura.*)

ard al-haqiqat: The Earth of Reality. This is the Realm of Imagination *('alam al-khayal)*. It is within this realm that the spirits of the friends of Allah encounter each other.
(See *'alam al-khayal; awliya.*)

ardu'l-'ibadat: The Earth of Devotions. The inhabitants of this earth are the *jinn* who believe in Allah.

ardu'l-ilhad: The Earth of Impiety. This is the abode of the rebellious *jinn*.

ardu'l-nufus: The Earth of Souls. One of the Northern regions of this earth is ruled by al-Khidr (Peace be upon him) and is inhabited by the men of the Unseen World *(rijalu'l-ghayb)*.

ardu'l-shahwa: The Earth of Lust which is inhabited by the offspring of Satan *(Iblis)*.

ardu'l-shaqawa: The Earth of Misery. This is the floor of Hell *(Jahannan)*.
(See *iblis; idlal; jahannan; nar; shaytan.*)

ardu'l-tab': The Earth of Nature. This earth is inhabited by unbelieving *jinn* who appear in human shape causing mankind to neglect worship of Allah.

ardu'l-tughyan: The Earth of Exorbitance which is inhabited by demons who seduce men into committing great sins.

al-'arif: The knower (of Allah). He is the complete and perfect man. The *'arif* has been given Divine Knowledge *(ma'rifa)*, and "*Ma'rifa* is a light which Allah casts into the heart of whomsoever He Wills". All is a gift from Allah. The *'arif* is the Aware one, the Wise one. He has penetrated into the mystery of the paradoxical relationship between the One and the Many, between Allah and His creation. His Lord causes the *'arif* to witness his own self *(nafsahu)*, so that spiritual states are manifested to him. The knower who is also a lover *('ashiq)* is the most perfect of human beings.
(See *hayrah; insan al-kamil; i'tidal; kamal; al-rabb.*)

'arif billah: The knower of Allah. This Man is the one who has fulfilled his *raison d'etre*. He has purified himself in readiness to receive the supreme mystic knowledge which is Knowledge of Allah. It is in knowing Allah that man is drawn closer to Allah. "The water takes on the colour of its cup." The clearer the receptacle the greater is its capacity to manifest the Divine.
(See *amanat; isti'dad; al-qabil.*)

'arifin: The knowers of Allah. They see and recognize Allah wherever they look. The knowers are bewildered. But this is not the bewilderment of being lost, rather it is the bewilderment of having found Allah. They know that He cannot be known. The knowers are nothing because they are everything.
(See *'ashiq; hayra; la maqam.*)

Arin: The Central Island or legendary geographical centre of the world. This is the place of equilibrium and harmony.
(See *ard; i'tidal; mizaj mustaqim; uswa hasana.*)

al-'arsh: The Divine Throne. Allah, Who is without place, created a heaven called *al-'arsh* where He could "sit" in order for man to supplicate and seek his needs from Allah. This Throne upon which Allah "sits" is the seat of those Divine Names that are bound to a place *(muqayyidah)*. The Divine Word *(al-kalimat al-ilahiyya)* which descends from Allah contains the Sacred Law within which is all knowledge. The "place" of Unity of the Word is His Throne *(al-'arsh)*. Beneath the Throne is His Footstool *(al-kursi)* where the Word becomes differentiated into rulings *(hukm)* and reports *(khabar)*. And, although the earth and the heaven do not contain Allah the heart of His slave does contain Allah. Such a heart is *al-'arsh*. It is the heart of the Lover of Allah and around it the spiritual realities circle. *Al-'arsh* is the universal manifestation taken in its total unfolding. The greatest heart is that of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). All knowledge and love are an overflowing from his heart.
(See *ahadiyyat al-kalima; du'a; al-haqiqat al-Muhammadiyyah; hukm; khabar; al-kursi.*)

'arsh al akbar ('arsh al azam): The Greatest and Supreme Throne. This is the heart of the Perfect Man *(insan al-kamil)*.

al-'arsh al dhat: The Throne of the Essence. This is the Divine Will which relates to nothing but Itself.

'arsh al-mahdud: The Delimited Throne is the Perfect Man who manifests the All-Comprehensive Name *Allah*.

al-'arsh al muhit: The Divine Throne that encompasses all things. It is also called the Throne of the Merciful *('arsh ar-rahman)*.

arwah: Spirits or spiritual realities. These may be corporealized within the Realm of Imagination.

asas: Foundation. A house will not stand firm without a solid foundation. Starting from the foundation the *murid* methodically reconstructs his entire being. The building process starts with his first spiritual practices *(awrad)*. If these are approached and fulfilled with sincerity, need and love then his foundation *(asas)* will be solid. Ultimately the foundation of everything is Allah.
(See *bab; dar; mafatih; miftah; sur.*)

asbab: Secondary causes. These were established as a means by which man can come to know Allah, yet for the majority of mankind the secondary causes act as veils over Reality.
(See *arbab; rabb al-arbab.*)

asfali-safalin: The lowest of the low. This is the lowest point on man's descent from inward manifestation within Allah's Knowledge to outward manifestation within the world *('uruj at-tarkib)*. It is from here that man starts his ascent, his Return Journey to Allah *(mi'raj at-tahlil)*.
(See *al-a'yan al-thabita; hayawaniyyah; jihad al-akbar; nafs; laylat al-mi'raj; mi'raj at-tahlil; ruh; salik; sayr; suluk.*)

ashab-i-'ilm-i-batini: The companions of inward knowledge.
(See *ahl al-rusum; i'tidal.*)

asha'ri: One who does not know that Mercy *(rahma)* exists through his own being and who does not see in this order its primordiality.
(See *karb; marhum; nafas ar-rahman.*)

'ashiq: Lover. The *'ashiq* is the one who searches for Allah with intense yearning and longing, never allowing himself rest in his pursuit of the Beloved. The perfect lover of Allah loves Allah in every Self-disclosure.
(See *al 'arif; 'ishq; lisan al-hal; mahabbah; majnun; sama'; sukr; tajalli.*)

'ashiq-i-sadiq: The sincere lover (of Allah).
(See *'ashiq; ikhlas; al-sadiqun; siddiq.*)

asl: Origin, root, support or principle. Everything has a root, a support or origin and that root is the One Reality, Allah.
(See *al-ilahiyyat; mustanad; wajh.*)

al-asl al-ilahi: The Divine root. Everything in the cosmos comes from its Divine root. He is the One and Only Source.
(See *al-a'yan al-thabita; al-ilahiyyat; mustanad al-ilahi; wajb.*)

asma': Names. The Names designate permanent 'aspects' of the Essence. Every Name has a meaning *(ma'na)* and a form *(sura)*. The meaning of every Name is Allah. It is only through the Names, all of which are Allah's, that we have access to Knowledge of Allah. The Divine Names seek the Perfect Man *(insan al-kamil)* to be their perfect locus of manifestation. Through their seeking him and their requiring his existence the knower comes to understand the nobility and grandeur of *insan al-kamil*.
(See *al-'arif; ashab; al-ilahiyyat; insan al-kamil; ma'na; ma'rifa; sura; wajb; wujud.*)

asma' Allah: The Names of Allah. These are limitless because they become known by what comes out of them and what comes out of them is limitless.
(See *ahl al-kashf wa'l-wujud; al-amr; 'arifin; al-a'yan al-thabita; al-haqq; ijad; khalq; al-Qur'an; wahdat al-shuhud; wahdat al-wujud.*)

asma' al-'alam: The names of the world. All of the names of the world derive from the One Source, Allah. Everything in existence has come out from non-existence in the Knowledge of Allah, through the Divine Command "Be!". Everything is from Allah. Everything is returning to Allah. The names of the world are the Names of Allah. This is the "Oneness of Being" *(wahdat al-wujud.)* "For thirty years I have been conversing with Allah, yet people think I am talking to *them!*"
(See *al-'arif; asl; kashf; qawwal; sama'; wahdat al-wujud; wujud.*)

asma' af'aliyyah: The Names expressing the Divine Activities. These are the Qualitiative Names *(asma sifatiyyah)* such as He-Who-Gives-Life *(al-Muhyi)* and He-Who-Gives-death *(al-Mumit)*.
(See *af'al; fa'il.*)

asma' dhatiyyah: These are the Names which express the Pure Transcendence of the Essence. They are distinct from the Qualitative Names *(asma sifatiyyah)*. The Names expressing the Essence include The One *(al-Ahad)*, The Most Holy *(al-Quddus)* and The Independent *(as-Samad)*.
(See *dhat; al-ghayb; tanzih.*)

asma' al-husna: The Most Beautiful Names of Allah. Allah tells us in *al-Qur'an* that the Most Beautiful Names are His. These are the Names of His Perfection. Perfection *(kamal)* encompasses both Majesty *(jalal)* and Beauty *(jamal)*. For man to become Perfect

Man he must endeavour to assume the character traits of Allah which are expressed in His Most Beautiful Names.
(See *insan al-kamil; jalal; jamal; kamal; takhalluq.*)

asma' jalaliyyah: The Names of Majesty. These Names relate to Allah's Incomparability *(tanzih)*, and are demanded by the very fact of Allah's Being and our nonexistence. The *asma jalaliyyah* include such Names as The Tremendous *(al-'Azim)*, The Overpowering *(al-Qahhar)*. When the traveller *(salik)* is under the influence of a spiritual state *(hal)* in which a Name of Majesty dominates he is utterly overwhelmed.
(See *istiqanat; jalal; la maqam; tanzih; 'ubuda.*)

asma' jamaliyyah: The Names of Beauty. These Names relate to Allah's similarity *(tashbih)* and are demanded by the fact that Mercy precedes Wrath and Light erases darkness. The *asma jamaliyyah* include such Names as The Friend *(al-Wali)*, The Subtle *(al-Latif)*, The All-Merciful *(ar-Rahman)*. When a traveller *(salik)* is under the influence of a spiritual state *(hal)* in which a Name of Beauty dominates he is filled with ineffable sweetness and joy.
(See *halawa; istiqanat; jamal; la maqam; tashbih; 'ubuda.*)

asma' lutfiyyah: The Subtle and Gentle Names which are connected to Allah's Beauty and Lovingkindness.
(See *asma' jamaliyyah; halawa; lutf.*)

al-asma' al-mutaqabila: The contrary Names. This includes such opposing Names as The One Who Contracts *(al-Qabid)* and The One Who Expands *(al-Basit)*, The Life-giver *(al-Muhyi)* and The Slayer *(al-Mumit)*. All of the contrary Names are gathered together in the Name ***Allah,*** which is "the totality of the contrary Names" *(majmu' al-asma' al-mutaqabila.)*
(See *jam'uhu al-diddayn.*)

asma' qahriyyah: The Names which are connected to Allah's Wrath and Majesty.
(See *asma' jalaliyyah; khashya; khawf; rahbah.*)

asma' ash-sharif: The Noble Names. These are the ninety-nine noble names by which the Holy Prophet Muhammad is named. May the Blessings of Allah be upon him and Peace.
(See *AHMAD; habibullah; Haram ash-Sharif; hilya sharif; husn; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; takhalluq; uswa hasana.*)

asma' sifatiyyah: The Names of the Qualities.
(See *asma af'aliyyah.*)

asrar: Secrets. The *asrar* are hidden within the depths of the inner consciousness. They pass between the purified centre of the emancipated soul (who is a true slave!) and his Lord. All of the *asrar* derive from the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and the Divine Lights *(anwar)* abound according to the purity of one's inner secret *(sirr)*.
(See *al 'abd; al-haqiqat al-Muhammadiyyah; "man'arafa nafsahu'arafa rabbah"; al-rabb.*)

asrar-i-ruh: Secrets of the spirit. These are the sec-et things which are intuited by the spirit and of which the heart is not even aware.
(See *al-'arsh; fana'; al-ghayb; qalb; ruh.*)

'assa: The staff of Prophet Musa (Peace be upon him). The staff symbolizes this world *(dunya)* which it is to be feared when it controls and dominates. However, the knower of Allah can take it up, as did the Prophet Musa, and use it in the Way of Allah, to bring benefit to himself and to humanity.
(See *'arifin; al-baqa' ba'da 'l-fana'; fi sabilillah; i'tidal; suluk; takhalluq.*)

athar: Remainders or traces or vestiges or effects. The effects of the Divine Names are the phenomena of the cosmos. That is, the things and the forms and the entities which manifest the Names are the effects. When the inner-eye *(basirah)* is opened the "seer" sees the effects, and he sees the Names and realities of these effects and therefore he sees them as a manifestation of the Essence Itself.
(See "Allahumma arina haqaiq al-ashya kama hiya"; basirah.)

aubat: To return from one's self to Allah. This is the station of the Prophets and friends of Allah.
(See *inabat; tauba.*)

"aw adna": "Or Nearer." This term implies Union and Disappearance in Allah *(fana' fillah)*. It is the final stage in the ascension to Allah, coming after the stage of *qaba qausayn* ("Two Bows' Length"). It is purely through the Grace of Allah that the station of *"aw adna"* is attained. Here is the "placeless Place", "timeless Time" when the slave is in total Unity, having realized within his own Self, the three unities; Unity of Place *(wahdat-i-makaniyyah)*, Unity of Time *(wahdat-i-zamaniyyah)* and Unity of Essence *(wahdat-i-dhatiyyah)*. This station belongs exclusively to the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and certain of his Inheritors.
(See *al 'abd; jam' al-jam'; kamal; laylat al-mi'raj; MUHAMMAD; MUSTAFA; "qaba qausayn"; "Qiff ya Muhammad a lana Rabbika yusalla"; 'ubuda; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

'awalim: Universes or worlds.
(See *'alam.*)

awliya: The friends of Allah. These are His Saints. Their knowledge is not derived from reflection. Allah has purified them of that type of knowledge. They possess the "opening of unveiling" through Allah, the Real, Himself. The *awliya* are those with unbroken awareness of Allah. These Perfect Men have attained to the highest of all human degrees.
(See *al 'abd; baqa; kamal; kashf; al-malamatiyya; al-muhaqqiqun; 'ubuda; wujud.*)

awrad: This is the spiritual work undertaken by the *murid* with the direct permission *(idhn)* of his *Murshid*. The *awrad* consists of units of *dhikr*, in the form of repetition of Divine Names, *Qur'anic* verses and sacred litanies. Within *tariqa* it is the actual "doing" of the *awrad* which results in a gradual and beautiful inner transformation. However the degree of spiritual transformation depends, firstly and ultimately upon the Grace of Allah, but also upon the purity of intention and sincerity of the *murid*. The *Murshid* distributes the *awrad*, but it is the *murid* who is required to do the *awrad*.
(See *dhikr; idhn; ikhlas; murid; murshid; niyya.*)

al-awtad: "The Pillars." Within the *Sufi* hierarchy there are Four True Men, *al-awtad*, whose stations are the four corners of the world - East, West, North, South.

al-Awwal: The First. One of the Beautiful Names of Allah.

al-awwaliyyah: Firstness of Beginning. This is the primordiality.

al-a'yan: The form or archetype or first essences or determinations of things. These are eternally known to Allah.

al-a'yan al-thabita: The immutable entities or fixed prototypes or established essences or potentialities. These are the Infinite and Immutable Possibilities which are fixed in the Ipseity. *Al-a'yan al-thabita* are the images of the Divine Names and Qualities and 'things' of the Ipseity in the Presence of Knowledge, with specific individuation. The term signifies the essential character of every individual existing from eternity in the Divine Knowledge. They are established according to non-existence and they are not qualified by existence.
(See *"al-'ilm tabi li'l-ma'lum"; himma; isti'dad.*)

ayat: A miraculous sign. The miraculous signs of Allah are within us

and they surround us. *Ayat* also means verse. Each verse *(ayat)* of *al-Qur'an* is a miraculous sign *(ayat)*. The recitation and contemplation upon these miraculous signs may take the reciter and contemplator back to the Source of his own being - back to Allah Almighty.
(See *al-batin; darura; 'ilm al-zahir; insan kabir; kalam; kitab; muraqabah; takhliyah.*)

al-'ayn: One Essence. The First Determination. The Source Itself.

'ayn: Eye or source or well.

'ayn al-basirah: The 'eye' of the heart. The 'inner eye'. Spiritual eyesight. The opening of this "inner eye" is a mystery and a miracle which can only be brought about through the Infinite Mercy of the All-Merciful *(ar-rahmatu ar-rahimiyyah)*.
(See *'ayn al-yaqin; basirah.*)

'ayn al-haqq: Entity of the Real. This is Allah's Being or the Essence Itself.

'Ayn al-Kafur: The Fountain of Camphor in Paradise from which the slaves of Allah drink directly. Camphor overwhelms and whoever enters into it becomes totally absorbed and one with the camphor. *'Ayn al-Kafur* is the "place" of annihilation *(fana')*, intoxication *(sukr)* and Divine Love *('ishq)*. The Fire of Divine Love *('ishq)* turns into the Light of Divine Knowledge *(ma'rifa)* and the lover *('ashiq)* is then also the knower *('arif)* and is in perfect balance.
(See *al 'abd; 'arifin; 'ashiq; baqa'; adh-dhatiyun; fana'; 'ishq; ma'rifa; sahw; sukr; Tasnim.*)

'ayn mawjuda: The existent entity. The immutable entity *('ayn thabita)* and the existent entity *('ayn mawjuda)* are the same reality. The latter exists in the cosmos whilst the former does not. The *'ayn mawjuda* is the possible thing after it comes into existence.
(See *al-a'yan al-thabita; karh; rahma.*)

'ayn-i-Mutlaq: The Absolute Essense or The Hidden of the Hidden *(ghayb al-ghayb)*.

'ayn al-qalb: The eye of the heart. This is the organ of intellectual intuition.
(See *'ayn al-yaqin; basirah.*)

'ayn al-tahkim: The "eye of governing control". The Messengers of Allah were commanded to manifest certain miracles but the friends of Allah are commanded to conceal them. Part of the Divine

deception *(makr)* which affects the elect of the elect *(khusus al-khusus)* lies in Allah bestowing upon them the "eye of governing control". Allah places within His friend the urge to manifest the sign but does not issue His command to do so.
(See *al 'abd; amanat; awliya; basr; karamat; al-khalifah; kharq al-'ada; makr.*)

'ayn thabita: The immutable entity or the possible thing before it comes into existence.
(See *al-a'yan al-thabita; 'ayn mawjuda.*)

al 'ayn al-wahid: The One Entity. This refers to Being in that all of existence is Its radiance and the existent things are Its properties and effects.

'ayn al-yaqin: The Eye of Certainty. In the triad *'ilm al-yaqin* (The Knowledge of Certainty), *'ayn al-yaqin* (The Eye of Certainty) and *haqq al-yaqin* (The Truth of Certainty), the Eye of Certainty could be likened to actually seeing the light of the flames of a fire, after having merely heard a description of that fire. This is the stage of knowledge before being consumed by the flames themselves *(haqq al-yaqin)*. The Eye of Certainty is the *basirah* (inner eye). The opening of this "eye" is a miracle and a mystery and it only comes about through the Mercy of the All-Merciful *(ar-rahmatu 'r-rahimiyyah)*. It is Allah's gift to His slave through His Infinite Grace. The seven levels of knowledge through which the traveller *(salik)* must pass on his Journey of Return to the Source are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin; al-islam.*
(See *'ilm al-yaqin; haqq al-yaqin; nafs; salat.*)

ayyam Allah: The Days of Allah. These are the epiphanies by which Allah reveals His Perfections. Every "day" He is upon some task. In every indivisible instant there is recreation within each existent.
(See *khalq jadid; la takrar fi'l-tajalli; qalb; tajalli; taqallub.*)

Ayyub: The Prophet Job (Peace be upon him) through whose Word descended the Wisdom of the Unseen *(al-hikmat al-ghaybiyyah)*.

al-azal: The Eternity-without-Beginning. "Independence" *(ghina)* from creation belongs to the Essence from Eternity-without-Beginning and "poverty" *(faqr)* towards Allah in His Independence belongs to the possible thing *(mumkin)* in its state of non-existence *('adam)* from Eternity-without-Beginning. *Al-azal* is a dimension of the Divine Eternity, whose two other dimensions are Eternity-Without-End *(al-abad)* and Pre-existence *(al-qidam)*.
(See *al-abad; faqr; ghina; al-qidam.*)

'azamah: Grandeur and Tremendousness. This is Allah's Majesty which overwhelms His slaves and fills them with awe.
(See *asma' jalaliyyah.*)

al-'Azim (al-Adheem): The Tremendous. One of the Beautiful Names of Allah.

al-Aziz: The Powerful, The Precious, The Dear. One of the Beautiful Names of Allah.

B

bab: Door or gate. Sitting patiently, with total respect and utter humility, at Allah's door, is the work within *tariqa*. Whilst knocking on Allah's door the *murid* waits mindfully, never distracted, in readiness for whatever Allah Wills for him. The lover prostrates at the door of the Sacred House *(dar-al-haram)* yearning for a word, a glance or a message from the Beloved. One lover of Allah has said, "When was the door ever shut?" Another has said, "For years I knocked on the door, then realized that all the time I'd been knocking from the inside!" When speaking of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) as the City of Knowledge, Sayyiduna 'Ali (May Allah be pleased with him) is the Gate *(bab)*. When speaking of "There is no god, only Allah" *(La ilaha illa'llah)* as the Impenetrable Fortress, then "Muhammad is the the Messenger of Allah" *(Muhammadan Rasulullah)* is its Door *(bab)*.

(See *dar; miftah; sabr; shukr; sur.*)

al-Badi': The Absolute Cause. One of the Beautiful Names of Allah.

bahr: Sea or ocean. This term has several meanings. It is one of the most powerful symbols of Divine Unity and Absolute Being. When the lover *('ashiq)* reaches this Mighty Sea and plunges into its

Waters, he is lost. The drop becomes the Sea. Also, between the Sea of Meanings and the Sea of Sensory Things is an isthmus *(barzakh)*, which is the Presence of Imagination. And the root of the existence of Knowledge of Allah is knowledge of self. The self is an ocean without shore, so knowledge of it has no end. This is the Infinite Unfolding of Knowledge. This is *Islam*.

(See *barzakh; al-islam; al-Qur'an.*)

al-Ba'ith: The Raiser of the dead. One of the Beautiful Names of Allah.

bala: Affliction. The friends of Allah are visited by many sicknesses and tribulations. *Bala* refers to bodily illnesses and diverse troubles. It is Allah's favour to His friends. They love only Allah and see only Allah, so whatever comes from Allah is good. On the Day of Alast when the sons of Adam answered "Yes" to the Divine Address of "Am I not your Lord?", the Lovers of Allah answered *"Bala"*, which means both "Yes" and "Affliction".

(See *"Alastu birabbikum"; ibtila; imtihan; sabr; shukr; 'ubuda.*)

baqa': Abiding in Allah. Subsistence with Allah for perpetuity. After the stage of annihilation in Allah *(fana' fillah)* Allah either keeps His slave in this Station of stations or He sends him back to the world to perfect the still imperfect ones. *Baqa'* is the slave's return to humanity in the robes of honour. Now he sees Allah established in everything and at all times. *Baqa'* corresponds to the third and final stage of "self-annihilation" *(ta'alluq)*. This is the condition of the slave *(al 'abd)* and the friend *(wali)*.

(See *al 'abd; fana'; hayat ash-sha'ur; al-khalifah; murshid; ta'alluq; wali.*)

al-baqa' ba'da 'l-fana': Eternity or perpetuity after extinction. This is abiding after passing away. The *'arif* abides in Allah and yet goes out towards creation with love, generosity, honour and dignity. *Al-baqa' ba'da 'l-fana'* is for the Perfect Man who has work to do in the world with guiding and perfecting the still imperfect ones. If there is no work to be done Allah keeps His slave with Himself in the Station of stations.

(See *baqa'; hayat ash-sha'ur.*)

al-Baqi: The Everlasting One. One of the Beautiful Names of Allah.

barakah: *Barakah* is a subtle spiritual energy which flows through everything, but is strongest within the human. The more purified the human becomes, the greater the flow of *barakah*. Overpowering *barakah* can be experienced in sacred places, in sacred art and in sanctified people, all of which are theophanies, revealing and manifesting the Divinity - here on earth.

(See *bay'ah; halqa; idhn; nafas; tasawwur; zawiyyah; ziyarat.*)

barazikh: Spiritual isthmuses.
(See *al-barzakh.*)

al-Bari: The One Who Orders with Perfect Harmony. One of the Beautiful Names of Allah.

al-Barr: The Doer of Good. One of the Beautiful Names of Allah.

al-barzakh: Barrier or isthmus or separating partition. *Al-barzakh* is the symbol of an intermediate state. It is something which separates two other things whilst never going to one side. It is the barrier between the known and the unknown, the existent and the non-existent. Imagination is the *barzakh* par excellence in that it is "neither this nor that", or "both this and that", or the realm of "He/not He" *(Huwa/la Huwa).*
(See *bahr; al-hadarat; khayal.*)

al-barzakh al-a'la: The Supreme Barzakh. This is the Great Isthmus standing between Allah and nothingness. It is known by various names; Nondelimited Imagination *(al-khayal al-mutlaq),* The Cloud *(al 'ama),* The Breath of the All-Merciful *(nafas ar-rahman),* The Real Through Whom Creation Takes Place *(al-haqq al-makhluq bihi),* The Universal Reality *(al-haqiqat al-kulliyat),* Nature *(al-tabi'a),* The Reality of the Perfect Man *(insan al-kamil).*

barzakh al-barazikh: The Isthmus of isthmuses. This term refers specifically to The Perfect Man.
(See *amanat; insan al-kamil; kamal; al-khalifah.*)

barzakh-i-hayil: Partitioning isthmus.

barzakhiyya: Isthmuseity or intermediate state.

basar: Sight. *Basar* is the outward eye which perceives the World of the Visible as compared with the inward eye *(basirah)* which perceives the World of the Unseen.
(See *'ayn al-yaqin; basirah.*)

basar al-'arif: The sight of the knower. The true slave is both a knower *('arif)* and a lover *('ashiq)* of Allah. When Allah loves such a slave Allah Himself becomes "the eye with which he (the slave) sees ... "
(See *hubb al-fara'id; hubb an-nawafil; nawafil al-khayrat; qurb al-fara'id; qurb an-nawafil.*)

basar al-haqq: Divine Sight. This refers to Allah's observation of "things" known by Allah. Allah is the sight *(basar)* of the cosmos, so He is the viewer.

basat: To expand.
(See *bast.*)

al-bashar: Man. *Al-bashar* is "man made of flesh" or mankind. *Bashar* alludes to the "tenderness" *(al-mubasharah)* with which Allah kneaded man between His Two Hands; "I am about to create man *(bashar)*..." (*al-Qur'an* 15:28).
(See *ahl Allah; al-'arif; amanat; faqir; kafir; al-khalifah; khayr al-khalq; insan al-kamil; al-malamatiyya; miskin; muflis; al-muhaqqiqun; uswa hasana.*)

bashariyya: Human nature. Spiritual music enables the spiritually mature man to come to rest from all the burdens of the human state *(bashariyya)*. It opens, within him, the divine mysteries and connects his yearning heart to the World of the Spirits.
(See *'alam-i-ulwi; asrar; sama'.*)

al-Basir: The All Seeing. One of the Beautiful Names of Allah.

al-Basit: The One Who Expands. One of the Beautiful Names of Allah.

basirah: Insight. *Basirah* is the inner eye which perceives the World of the Unseen. Man's *basirah* is veiled and covered with a rust *(rayn)* which can only be removed through the sincere practising of the Remembrance of Allah *(dhikrullah)*. Insight *(basirah)* is one of the forms of direct knowledge of Reality.
(See *ahl al-kashf wa'l-wujud; 'ayn al-yaqin; dhikr.*)

basmallah: This is the sacred formula of *Bismillah-ir-Rahman-ir-Rahim* (In the Name of Allah, Most Merciful, Most Compassionate). The recitation of the *basmallah* sanctifies all of man's words and deeds and thoughts, and in so doing it keeps satanic influences at a distance. With his continually expanding awareness of Allah every moment and each breath of the *dhakir* becomes "In the Name of Allah, Most Merciful, Most Compassionate." It is said that the opening chapter of *al-Qur'an (al-Fatihah)* contains the Essence of *al-Qur'an*, and that the *basmallah* contains the Essence of *al-Fatihah*. When speaking of the Declaration of Faith *(shahadah)* as an intellectual "ascent" the *basmallah* is then regarded as an ontological "descent".
(See *dhakir; al-Fatihah; shahadah; waqt; waswas.*)

bast: An involuntary state of expansion, in the state of unveiling *(kashf)*, which engulfs the heart with ineffable joy and love. It results from the Self-disclosure of Allah's Beauty *(jamal)*.
(See *hal; jamal; kashf; qurb; uns.*)

batil: Error or falsehood. *Batil* is that which is unreal. It is naught. It is nothingness *('adam)*. *Batil* is everything that is other-than-Allah, because Allah is *al-Haqq*, the Real. The knower *('arif)* knows that there is no *batil*. He knows that "Everything is Allah". The Truth has come and falsehood has vanished.
(See *al-haqq; al-haqiqat al-Muhammadiyyah; ma siwa Allah; al-muhaqqiqun.*)

al-Batin: The Hidden, the Nonmanifest. One of the Beautiful Names of Allah.

al-batin: The science of inward knowledge *(al-'ilm al-batin)* as opposed to the 'exterior' science *(al-'ilm az-zahir)* of the Doctors of Law. The knower *('arif)* possesses both the inward and outward knowledges, because he "knows" Allah and Allah is both the Nonmanifest *(al-Batin)* and the Manifest *(az-Zahir)*.
(See *al-'arif; asbab; ayat; batini, jam'uhu al-diddayn.*)

batini: Pseudo-mystic. *Batini* may also refer to the mystic who is so totally immersed in the "inward" that he has neglected the "outward". This is an inferior condition and one of imbalance.
(See *al-batiniyya; inhiraf; jam'uhu al-diddayn; al-muhaqqiqun.*)

al-batiniyya: The mystics or esotericists who declare that only the inward reality is true, thereby denying the secondary causes *(asbab)* which have been established as a means for man to know Allah.
(See *'arifin; asbab; al-muhaqqiqun.*)

bawadih: Surprises. This term refers to whatever comes suddenly upon the heart from the Unseen causing a shock of grief or joy.
(See *halawa; jalal; jamal; khawf; qalb; tajalli.*)

bay'ah: The pact or rite of initiation into a *Sufi Tariqa*. This pact, which in truth is a pact between Allah and His slave, eternally bonds together the *Murshid* and his *murid*. Within the *bay'ah* there is a sacred moment in which the spiritual energy *(barakah)* of the spiritual chain *(silsilat)* is transmitted from the *Murshid* to the *murid*. This enables the *murid* to travel in safety under Divine Protection and with Divine Aid.
(See *idhn; nafas; silsilat.*)

al-bayt Allah: The House of Allah. The heart of man has the potential of becoming the most noble house of Allah. It can contain Allah, but only when it is prepared for His Arrival. This preparation is the heart's purification and transformation through the Remembrance of His Most Holy Name ***Allah***. And this is the alchemical work of the Spiritual Path.
(See *ahl'l-tariqa; dhikr; murid; murshid; takhalluq.*)

al-bayt al-a'la: The Supreme House. This house is the human being who is the Perfect Man. He is Allah's representative *(khalifah)* because he is the highest manifestation of the Divine Perfections.
(See *insan al-kamil; al-khalifah; kamal.*)

al-bayt al-haram: The Sacred House. *Al-bayt al-haram* is the sanctified heart which contains only Allah. It is the heart of the one who has "arrived" - the Perfect Man.
(See *insan al-kamil.*)

al-bayt al-'izza: The House of Glory. This is the heart of the knower who is in a state of concentration and union *(jam')*.
(See *jam' al jam'; "qaba qausayn".*)

al-baytu'l ma'mur: The Celestial Archetype of the *Ka'aba*. This is the heart which is filled with the Divine Attributes. Just as the muslims circle around the *Ka'aba* in Holy Mecca, so do the spiritual realities circle around this heart.
(See *hajj; Ka'aba.*)

beshara: Glad tidings which reach the heart. These may be announced to the dreamer in his dreams or within his spiritual state *(hal)*.
(See *hal; khayal haqiqi; mubashshira; ru'yah.*)

bid'at: This is an unauthorised innovation regarding the Sacred Law *(shari'a)*. The People of Allah, those of the Spiritual Path, are sincere and devoted followers of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Through their awesome fear of Allah and their respect for the Sacred Law which was brought by the Holy Prophet Muhammad they never overstep the boundaries which have been established by the Law. They observe correct moral courtesy at all times.
(See *adab; ahl Allah; tabi'.*)

bid'at hasana: A good and praiseworthy innovation, which in no way opposes the Sacred Law, but in fact reveals more of its profound beauty at an appropriate moment in time.
(See *naskh; al-Qur'an; shari'a.*)

bu'd: Distance from Allah. There can be two aspects to *bu'd*. One is the distance which comes about through forgetfulness of, or even disbelief in, Allah. Such a distance is Hell in this life and in the Hereafter. The other distance is in fact a profoundly sweet distance. It occurs when the slave truly knows, through unveiling, that "the slave remains the slave and the Lord remains the Lord". Such a distance as this is one of the means by which the slave attains nearness

to Allah. And nearness to Allah is Paradise here and now.
(See *al 'abd; akhira; jahannam; al-jannah; al-muqarrabun; nar; qurb.*)

al-budala: "The Exchanged Ones or Alternatives." Within the *Sufi* hierarchy there are seven called *al-budala*. The Exchanged One is one who has journeyed from a place having left a body in such shape that no one knows he is missing.

buraq: The Heavenly Steed upon which the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) made his Night Journey and Ascension *(al'Isra wa Mi'raj)*. *Buraq* is the steed of Divine attraction *(jadhba)* and overwhelming love *(shawq)* which carries the lover *('ashiq)* to the Divine Presence. The provision *(rizq)* on this Journey is godfearingness *(taqwa)*.
(See *al-'aql; 'ishq; isra; jadhba; mi'raj; rizq; taqwa.*)

burhan: Proof or demonstration. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the possessor of the proof *(sahib al-burhan)*. He is the Ultimate Proof who demonstrates the Supreme Reality through his very being. The slaves who love and follow him witness this proof with the eye of their hearts. Yet, the Essence Itself *(dhat)* is beyond demonstration and proof.
(See *al-haqiqat al-Muhammadiyyah.*)

burhan 'aqli: Rational demonstration. This type of proof can be of some value in the initial stages of the Journey to Allah. However, because True Knowledge of Allah *(ma'rifa)* comes through "unveiling and finding" *(kashf wa'l-wujud)* reason *('aql)* must, of necessity, be left behind. It only acts as a fetter which holds the traveller back from the final stages of the Journey.
(See *al-'aql; kashf; ma'rifa; wujud.*)

buruz: Exteriorization or "bringing out into the open". *Buruz* is a friend of Allah's ability to be present at different places at the same time.
(See *adab; karamat; kharq al-'ada.*)

bushra: Good news and glad tidings which may be heralded within dreams and visions or may arrive in the heart whilst under the powerful influence of a spiritual state *(hal)*.
(See *bishara; ruy'ah.*)

butun: Interiority and non-manifestation. This is the "place" of the Hidden Treasure which Allah made manifest in the creation of the cosmos.
(See *al 'ama.*)

D

dahr: Time. "Allah is Time." He is a beginningless and endless "Day" without nighttime or daytime, but the properties of His Names and Attributes divide His "Day" (Time) into many days. These are called the "Days of Allah". The attributes of these days are transmutation *(tahawwul)* and fluctuation *(taqallub)*. The one who looks into his own heart will know, through "unveiling", that these are also the attributes of the human heart.

(See *al-'arif; ayyam Allah; da'im; muraqabah; qalb; tahawwul; taqallub; waqt.*)

da'if: Weakness. The very root of man's creation is this weakness with which Allah created him. "There is no power and no strength except with Allah", *(La hawla wa la quwwata illa billah)*. The slave knows this.

(See *al 'abd; al-islam; istislam; al-qudra; taslim.*)

da'im: Eternal and everlasting and perpetual, as in the perpetual instant *(an da'im)* or perpetual moment *(waqt da'im)*. *Al-da'im* is one of the Divine Names.

dajjal: The ultimate manifestation of disbelief and covering-up of the Truth. This may be in the form of an individual, a social regime or an unseen power. The *dajjal*, who is the antithesis of the Prophet Aissa (Jesus), will appear at the end of a cycle.

dalala: Argument or proof or denotation or evidence. This term is applied to the World of Imagination which is the closest thing to a denotation or proof of the Real. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is a crystal clear proof of Allah. This proof is absolute for the ones who love Allah and His Beloved more than anything. Their hearts perpetually bear witness to the perfect proof of the Prophet. They see him in their visions within the Imaginal Realm.
(See *'alam al-khayal; burhan; ghulam; Huwa la Huwa; khayal.*)

Daoud: The Prophet David (Peace be upon him) through whose Word descended the Wisdom of Existence *(al-hikmat al-wujudiyyah)*.

daqiqa: Substations within a waystation. The slave must have passage amongst these substations, in the same way that someone moves about in the rooms of the house in which he dwells.
(See *ijtima'; manzil; maqamat; munazala.*)

dar: House or abode or dwelling. When a *murid* is engaged in spiritual warfare and struggle *(mujahadah)* his physical body is the "abode of warfare" *(dar-ul-harb)*. Within this abode there reside Allah's enemies; all the infidels, unbelievers and tyrants. They must be subdued. The purified human body (and the sanctified heart which it contains) then becomes the "abode of Islam" *(dar-ul-islam)* and the "abode of peace" *(dar-ul-salam)*. Now it is blessed and worthy of being called Allah's temple *(haykal)*. The Sacred City of Medina, the City of the Holy Prophet Muhammad is referred to as "the Abode" *(ad-dar)*. And the lover sits and knocks on the door of the Sacred House *(dar-al-haram)* yearning for a word, a glance or a message from the Beloved. One Great Lover said: "For years I thought I was knocking from the outside, but I was really knocking from the inside all of that time!"
(See *bab; Haram ash-Sharif; haykal; miftah.*)

ad-Darr: The Punisher. One of the Beautiful Names of Allah.

darura: Incontrovertible or self-evident. *Al-Qur'an* and the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), whose character was *al-Qur'an*, are incontrovertible and self-evident proofs of Reality. For the knowers *('arifin)* each moment and each manifestation is such a proof.
(See *'arifin; awliya; ayat; 'ayn al-yaqin.*)

da'wa: Making claims. This is a Divine Attribute, not a human attribute. Therefore when a man makes claims it is an illness *(marad)*. It is blatant discourtesy. Only the slave whose heart has

prostrated to Allah is free of making claims.
(See *makr; shaih; su al-adab.*)

dawam-i-Hudur: The Perpetual Presence of Allah. It is "here" and "now" that His slaves stand, in abject poverty and need, and with overwhelming awe and love. In this Presence they are oblivious to all that is other than-Allah, because, for them, there is nothing but Allah. All is Allah!
(See *al 'abd; ahl al-kashf wa'l-wujud; baqa'; bayat ash-sha'ur; laylat al-mir'raj; sama'; wahdat al-dhatiyyah; wahdat al-makaniyyah; wahdat al-zamaniyyah; wajd.*)

deen (din): The word *deen* indicates the "life transaction" between Allah and Man. It is not merely religion in the constricted and limited sense which the word has assumed in these times. This "life transaction" is between Allah and man, between the Creator and the created, the Limitless and the limited, the One and the many. "Life transaction" means every facet, every aspect of life - from the smallest detail to the greatest action. Every moment of a man's life should be impregnated with the awareness of Allah - life is meaningless and futile without such an awareness. *Islam,* the Perfect and Final Revelation, is the Straight Path to this awareness of the Source. And *Tasawwuf* is the Living Heart of *Islam* - the Heart from which flows the life-giving nourishment to every soul in the manifested world.
(See *ahaditih; husn al-akhlaq; ma'ana; al-Qur'an; shari'a; sunna; sura.*)

dervish (derwish, darwish): A seeker of Allah. The literal meaning of *dervish* is "the one who seeks doors". One cannot enter into the Presence of Allah Almighty except through the door. That door is one of the Inheritors of the Knowledge of the Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The door is a *Sufi* Master.
(See *bab; baye; dar; fatrah; huda; murid; murshid.*)

dhahab: Departure or Passing. Due to his witnessing of the Beloved, in whatever form, the heart of the lover *('ashiq)* ceases to register ordinary objects of sensation *(hiss).* This is more complete than absence because of the heart's passing from awareness of anything except the Beloved.
(See *al-hiss; hudur; hudur wa ghayba.*)

dhakir: The one who remembers Allah. The *dhakir* is precious to Allah Who created man only so that he would worship and know Allah. The one who turns, with an utter turning, towards fulfilling his *raison d'etre,* has been given the greatest gift from Allah Almighty.
(See **ana jalisu man dhakarani"; kamal; nawafil al-khayrat; qurb al-fara'id; qurb an-nawafil; uns.*)

dhat: The Essence. This is Allah in Himself without regard to His creatures, His Attributes or His Names. The Essence is beyond knowledge or conceptualization. Allah warns us of this aspect of Himself. The Essence is Absolute Blindness, the Hidden of the Hidden, the Unknown of the Unknown. This is the World of Absolute Non-manifestation.

(See *afkar; al 'ama; adh-dhatiyun; ghayb al-ghayb; Hu; Huwa; Huwa la Huwa; al-ism al-a'zam; jam' al-addad; jannat-i-dhat; kalam-i-dhati; khalq jadid; mahq; al-maqam al-mahmud.*)

dhat-i-mutlaqa: The Absolute Ipseity.

(See *dhat.*)

dhatiyyah: Intrinsic or inherent or essential. This applies to the glorification of Allah by the cosmos. Its glorification is intrinsic. Existence itself demands that the existent things worship their Lord. It is essential.

dhatiyyah Muhammadiyyah: The essence of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). His essence is absolute subtlety and unity. It is the mystery of existence.

(See *AHMAD; "ana Ahmad bila mim"; al-haqiqat al-Muhammadiyyah; MUHAMMAD; MUSTAFA; nur Muhammadiyya; salawat.*)

adh-dhatiyun: Those who have realized the Essence. These are the slaves of Allah who drink directly from the Fountain of Camphor *(kafur)* in Paradise. They are the People of Solitude of the Absolute Essence. Their love of Allah, being total and utter, remains constant in the face of opposites, because for them the opposites are joined. There is only Unity. There is only Allah as He is in Himself.

(See *al 'abd; 'Ayn al-Kafur; fana'; jam'ubu al-diddayn; Tasnim.*)

dhawq: Taste or direct spiritual experience. This is the first stage of the experience of Allah's Self-disclosure *(tajalli).* It is followed by "drinking" *(shurb)* and "quenching" *(ri)* and sometimes by the final stage "intoxication" *(sukr).* "Those who have tasted know. Those who have not tasted do not know." Without direct tasting there can be no Knowledge of Allah *(ma'rifa).*

(See *ilham; ma'rifa; ri; sama'; sharab; shurb; sukr; tajalli.*)

dhikr: Remembrance, invocation or glorification of Allah, through the repetition of one of His Names or a phrase to His Glory. True *dhikr* is a spiritual state *(hal)* in which the remembrancer *(dhakir)* concentrates all of his physical and spiritual powers upon Allah so that his entire being may be united with the Absolute. It is the fun-

damental practice of the *Sufi* Path *(Tasawwuf)* and may be undertaken in solitude or in gatherings. Specific breathing patterns are central to the effectiveness of the *dhikr.*
(See *"ana jalisu man dhakarani"; hal; idhn; kamal; nafas; nawafil al-khayrat; qurb al-fara'id; qurb an-nawafil.*)

dhikr akhfa al-khafi: The most secret of secret. This is the secret *dhikr.* It is the beautiful mutual remembrance between Allah Almighty and his slave, who is both a knower and a lover. It is the vision of the Reality of Absolute Truth *(haqq al-yaqin).* Allah says: "And the Remembrance of Allah is greater." We cannot remember Allah unless He firstly remembers us. This is a gift of Grace from Allah to His slaves. The heart is overwhelmed when engaged in this *dhikr* because Allah's Remembrance is greater.
(See *al 'abd; al-'arif; 'ashiq; "aw adna"; haqq al-yaqin; "qaba qausayn".*)

dhikr jahri: Vocalized Remembrance of Allah. The *dhakir* is only a partial *dhakir* when his Remembrance is vocalized. To become a total *dhakir,* each organ, each sense, each cell, each atom, must be immersed in His Remembrance.
(See *"ana jalisu man dhakarani"; hayat ash-sha'ur.*)

dhikr al-khafi: Secret remembrance. This is the vision of the light of the beauty of Unity. The silent remembrance which is subtle, delicate and infinitely sweet.
(See *halawa; jalwa; khalwa.*)

dhikr al-lisan: Remembrance with the tongue.
(See *dhikr jahri.*)

dhikr an-nafs: Remembrance which is not audible but consists of inner movement and feeling.

dhikr al-qalb: Remembrance with the heart as it contemplates the Beauty and Majesty of Allah in its inner recesses. Such a *dhikr* may be sweet when Beauty reveals Itself or awesome when Majesty dominates.
(See *hayat al-qalb; jamal; jalal; qalb.*)

dhikr ar-ruh: The remembrance of the spirit when the *dhakir* perceives the Lights of the Attributes.
(See *hayat al-ruh; ruh.*)

dhikr as-sirr: The remembrance in the innermost heart when Divine Mysteries are revealed.
(See *asrar; sirr; sirr al-sirr.*)

dhikrullah: Invocation of Allah through one of His Names or through His Words. The perfect *dhikrullah,* in which Allah becomes the seeing, the hearing, the speaking, the grasping of the *dhakir,* is attained when every atom of the *dhakir's* being is absorbed and annihilated in the Remembrance of Allah. The *dhakir* becomes internally unified with the Absolute. Only then does Allah sit totally with the one who remembers Allah.
(See *"ana jalisu man dhakarani"; "aw adna"; jam' al-jam'; "qaba qausayn"; qurb al-fara'id; qurb al-nawafil.*)

Dhul-Jalali wal-Ikram: The Lord of Majesty and Bounty. One of the Beautiful Names of Allah.

dil: This is Persian for heart.
(See *qalb.*)

diwan: The dynamic and living poetry of the Great lovers of Allah. *Diwani* poetry acts as a vehicle for the descent of spiritual realities into the heart of the "listener". Coming as it does, from the Direct Knowledge *(kashf; dhawq; fath)* and inspiration *(ilham)* of the mystic poet, the *diwan* contains an overflowing spiritual energy *(barakah).* It is this energy which may cause inrushes of knowledge and awareness *(warid)* to descend upon the one who has the preparedness *(isti'dad)* to receive it. This is another form of *sama'.* Through the *barakah* emanating from the reciter of the *diwan,* which is like the *barakah* which emanates from the *qawwal,* the listener may experience spiritual "tasting" *(dhawq),* "drinking" *(shurb)* and "intoxication" *(sukr).*
(See *qawwal; sama'; wajd; warid.*)

diya: Brightness. This term means "Wisdom of the Light" or "seeing with the Eye of the Real". *Diya* is not the Light Itself but is from that Light.
(See *anwar; nur; nur Muhammadiya.*)

du'a: *Du'a* is the private and personal supplication of the slave to his Lord. "Your Lord hath said : Call upon Me and I will answer you" (*al-Qur'an* 2:260). "Call upon Allah, or call upon *Rahman* : By whatever name ye call upon Him, (it is well) : for to Him belong the Most Beautiful Names" (*al-Qur'an* 17:110). This personal form of prayer gives to the worshipper the opportunity to pour out his heart, expressing his longings, his fears, and his intense need of his Lord. In so doing man can rid himself of accumulated poisons and emotional debris which block the celestial channel between himself and Allah Almighty. Sitting, with head bowed and palms upturned in an attitude of readiness to receive the *barakah* from

above, man may become a symbol, not only of spiritual poverty but also one of supreme trust.

(See *faqr; ghina; qalbul; "Rabbi zidni 'ilma"; uswa hasana.*)

duha: The Morning Light. The 93rd *Sura* of *al-Qur'an* is named *"Duha"*. This morning light is equated with the *Nur Muhammadiyya*. The morning light makes visible all things that were concealed by the darkness of night. Through the Light of Muhammad, the Hidden Treasure, which loved to be known, was made manifest. All of existence is perceived through *duha*. "Light the world, too long in darkness, with Muhammad's radiant name."

(See *fana' fi-rasul; ghulam; al-haqiqat al-Muhammadiyyah; idrak; "laulaka, laulaka ma khalaqtu'l-aflaka"; nur Muhammadiyya; zill.*)

ad-dunya: The corporal world. *Dunya* is this life. It is all that distracts man from the Remembrance of Allah and the Truth. It is the veil with which He conceals Himself from His creation. *Dunya* is whatever is closest to one's lower self *(nafs)*. In itself *dunya* is not bad, it is only in being attached to it that one can be harmed by it. Man must have non-attachment. He must be in this world like a stranger. His sights, his vision, his aspirations and his love should be directed totally towards the Real, Allah.

(See *akhira; 'asa; nafs.*)

al-durrat al-bayda: The White Pearl. It symbolizes the First Intellect which is the first thing that Allah created.

(See *al-'aql al-awwal; nur muhammadiyya.*)

F

fadl: Benevolence and bounty and gift. The cosmos itself, which is the very manifestation of engendered existence, derives from Allah's benevolence and bounty. It is a gratuitous gift of His Infinite Mercy *(rahma)*.
(See *afada; ahl-i-wilaya; dhakir; dhikr akhfa al-khafi; hal; himma; rahma; ar-rahmatu'r-rahimiyyah.*)

al-fahwaniyyah: An address of the Real One *(Allah)* by means of face-to-face encounter in the symbolic world *('alam al-mithal)*.
(See *harf; 'iyan; khayal; wasl.*)

fa'il: The agent or actor. Allah, the Real *(al-Haqq)*, never ceases being the Agent of existence in the possible things. All the engendered things are His covering, whilst He is the One Who Acts from behind this covering. "So jealous is Allah all others are destroyed: He must Himself act every part!"
(See *af'al; al-haqiqa; qada'; qadar; as-sattar.*)

fajir: Depending upon the root from which *fajir* derives it can mean either "a man who commits sinful acts" or "a man who manifests or unveils what is veiled". That is, he can either be a disbeliever or he can be one who manifests the Absolute through being a locus of

Self-manifestation of the Absolute.
(See *kafir; kufr; wajh.*)

falak: Sphere or heaven or realm. The spheres all revolve around one axis - that Beautiful Axis is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *al-haqiqat al-Muhammadiyyah.*)

falaku'l-anasir: The Sphere of Elements.

falak al-atlas: The Starless Heaven.

falak al-buruj: The Sphere of the Constellations.

falaku'l-haba: The Sphere of Atoms.

falak al-hayat: The Sphere of Life.

falaku'l-hayula: The Sphere of Matter.

falak al-manazil: The Sphere of the moon's mansions; the earth of the Garden.

fana': Self-annihilation or self-effacement or dissolution or passing away from self. Through being joined to Allah, the Real, man is annihilated from himself. This is the extinction of individual limits in the state of union. *Fana'* is the last stage on the ascent *(mi'raj)* to Allah. When travelling to the Source, to Allah, the *murid* passes through different levels of *fana'*, each of which brings him closer to his Goal. There are hundreds, even thousands, of *fanas*. Every time a form of ignorance is removed to be replaced by knowledge, the *murid* has experienced *fana'*. He has tasted the annihilation of an ignorance. And, every moment of existence is in fact a moment which is pregnant with its own particular knowledge. So, for the Aware One, each moment can be a *fana'*. However, within *Tasawwuf* there are three major types of *fana'*, through which the *murid* must travel if he is to reach the Absolute. These are *fana' fi-murshid, fana' fi-rasul* and *fana' fillah.*
(See *al 'abd; baqa'; fana' fillah; fana' fi-murshid; fana' fi-rasul; al-haqiqa; ta'alluq; tahaqquq; takhalluq; wali.*)

fana' fillah: Annihilation in Allah. This is the final stage on the Journey of Return to Allah. The being of the lover is annihilated and absorbed into the Being of the Beloved. From here onwards there is endless travelling with the Infinite unfolding of Knowledge from the Essence Itself.
(See *al 'abd; "aw adna"; fana'; hayat ash-sha'ur; kamal; al-muhaqqiqun; "qaba qausayn"; qurb al fara'id; qurb an-nawafil; tahaqquq; al-tamkin fi'l-talwin.*)

fana' fi-murshid (fana' fi-shaykh): Annihilation in the *Murshid (Shaykh)*. Fallen man cannot, by his own resources, reach Annihilation in Allah *(fana' fillah)*. He requires a spiritual guide, a *Murshid*, who is a pure receptacle for the Divine Outpouring which emanates from the Holy Prophet Muhammad. This Outpouring comes through his Teaching, and from the Divine Book of Allah, *al-Qur'an*, which contains all the mysteries of life and which was brought to all of creation by the Prophet. *Fana' fi-murshid* occurs when this Teaching of the Prophet Muhammad, which is passed on by the *Murshid*, enters the *murid's* heart and becomes firmly established. The *murid* becomes absorbed by the Teaching, through constant meditation and contemplation of Allah.
(See *adab al-suhba; afada; fana'; muhasabah; mujahadah; munasaba; muraqabah.*)

fana' fi-rasul: Annihilation in the Messenger, the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). *"No one will meet Allah before meeting the Prophet."* After self-annihilation into the Self of the *Murshid*, the *murid* journeys, through the Infinite Grace of Allah, to the next *fana'*, which is *fana' fi-rasul* - self-annihilation in the Messenger. At this point the *murid* is pervaded by an overwhelming love for the Holy Prophet Muhammad. This is a love which is greater than anything he has yet experienced. The Holy Prophet becomes dearer to him than life itself.
(See *'ashiq; ghulam; 'ishq; mahabbah; salawat; takhalluq; uswa hasana.*)

fani: Transcended and passed away. This is the condition of the one who is annihilated.
(See *fana'.*)

faqd: Losing. There is an agitation and bewilderment experienced by the lover when he 'loses' Allah after having 'found' Allah. During the 'spiritual audition' *(sama')* the lover of Allah may 'find' Allah when he is overwhelmed by ecstasy. After the *sama'*, when his ecstasy has passed, he is filled with dread and bewilderment. He is no longer drowning in that Infinite Sweetness of the Beloved. He feels that he has 'lost' Allah.
(See *ahl al-kashf wa'l-wujud; 'ashiq; qawwal; sama'; tawajud; wujud.*)

faqir: The one who is poor and needy towards Allah. In gaining the knowledge that Allah is the One and Only, Who is Self-sufficient and Independent *(ghina)*, the *faqir* attains to the condition of perfect slave. The *faqir* is the one who "delivers his trust (i.e. existence) back to its Owner". The *faqir* has returned to his original state of non-existence within the Knowledge of Allah. And because Allah's Knowledge is Eternal, the *faqir* too has attained Eternity.
(See *al 'abd; amanat; ghina; al-khalifah; miskin; muflis; 'ubada.*)

al-faqir ila'llah: The poor in comparison to Allah. This is the most exalted state for a man to attain.
(See *al 'abd; faqir; ghina; insan al-kamil; al-khalifah; miskin; muflis.*)

al-faqr: Indigence and spiritual poverty and destitution and neediness. True poverty is to own nothing, not even one's own self. *Al-faqr* is to "know" that Allah is the Independent One Who is in need of nothing. *Al-faqr* is to belong totally and unconditionally to Allah Almighty. This is the station of Union with Allah.
(See *al 'abd; faqir; ghina; al-malamatiyya; miskin; muflis; 'ubada.*)

fara'id: Obligatory works. *Fara'id* are those acts which are to be performed or avoided and which Allah has made incumbent *(wajib)* and unequivocally necessary for His slaves.
(See *nafila; nawafil al-khayrat; qurb al-fara'id; qurb an-nawafil.*)

fard: "The Solitary." Within the *Sufi* hierarchy he is the man called *fard* (or *mufrad)* "The Solitary". He is the one who knows that he undergoes constant fluctuation of knowledge in each breath. He is outside the supervision of the *qutb.* He is compared to the "Enraptured Angels" *(al-mala'ikat al-muhayyamin).*
(See *qutb.*)

al-fard: The Singular or the Incomparable. This is a Divine Name.

farigh mashgul: "Free and yet engaged." This name denotes the devotee who appears to be in contemplation of Allah, yet his mind is perturbed by unholy and even satanic suggestions.
(See *mujahadah; muraqabah; mashgul farigh.*)

fardiyyah: Singularity or individuality or oddness. This term derives from the Divine Name *al-fard.*

farq: Diversity or separation or dispersion. *Farq* is the differentiation of the slave *('abd)* from his Lord *(Rabb)* on the downward arc of the Journey. This separation occurs after the slave has been annihilated in Allah and when he is returned to the creation.
(See *al 'abd; baqa'; fana'; kalam-i-tafsili; mi'raj at-tahlil; 'uruj at-tarkib.*)

farq'l-thani: The second separation. After experiencing alternating states of intoxication *(sukr)* and sobriety *(sahw)*, self-effacement *(mahw)* and affirmation *(ithbat)*, individuality passes away and permanent conscious oneness with Allah is reached. This is also called the second sobriety *(as-sahwu'l-thani).*
(See *'Ayn al-Kafur; bayat ash-sha'ur; ithbat; mahw; al-muqarrabun; sahw; as-sahwu'l-thani; sukr; Tasnim.*)

fasad: Corruption or mischief. When Allah Almighty informed the angels that He was going to create man, they replied, "What, wilt Thou place therein one who will do corruption therein, and shed blood?" (*al-Qur'an* 2:30). In being created man was cast down to the "lowest of the low" *(asfali-safalin)*. But, in this lies his Ultimate Bliss and Felicity, because he possesses the one necessary thing which will give him the means to rise from the "lowest of the low" to great heights. And, that "one necessary thing" is his heart. It has the capacity to contain Allah Almighty and attain to Knowledge of Allah.

(See *amanat; dhikrullah; kamal; insan al-kamil; qalb.*)

fasl: Parting. *Fasl* is a separation you do not hope for from your Beloved. It is a differentiation from Allah after a state of identification *(ittihad)* with Allah. It is full of torment and anguish. However, for the People of Solitude, the great *Sufis*, who continually witness the true situation, (i.e. Reality Itself), there is no parting. Their union cannot turn into separation or parting *(fasl)* just as knowledge cannot turn into ignorance.

(See *'arifin; adh-dhatiyun; al-malamatiyya; al-muhaqqiqun.*)

al-fass: A bezel or the setting for a gemstone. Within *Tasawwuf al-fass* refers to an individual Prophet of Allah, each one being the unique setting for his own specific gemstone i.e. Wisdom *(hikmah)*.

(See *hikmah; MUHAMMAD.*)

fath: Opening. This is one of the forms of direct knowledge by which Allah "opens the door" to the Unseen World. It is the direct knowledge of Allah disclosing Himself to the heart. This "opening through tasting" is a knowledge which belongs exclusively to the People and the Elect of Allah.

(See *'arifin; ahl al kashf wa'l-wujud; hab; dhawq; futuh; kashf; ri; shurb; wujud.*)

al-fatihah: "The Opening." The first chapter *(sura)* of *al-Qur'an*.

(See *basmallah; iqra'; al-Qur'an.*)

fatrah: Langour. *Fatrah* is the extinguishing of the burning fire of desire and aspiration which accompanies the initial stages of the spiritual search. Due to his lack of patience and lack of knowledge and lack of trust, the seeker may lose his original intense spiritual aspiration *(himma)*.

(See *adab al-suhba; bay'ah; dervish; himma; isti'dad; murid; sabr; tawakkul.*)

al-Fattah: The Opener. One of the Beautiful Names of Allah.

fayakun: "It becomes." Allah says the Word of Command "Be!"

("Kun!") to the non-existent immutable entities and they instantaneously "become" and gain existence. "Be and it becomes", *("Kun fayakun")*.

(See *al-amr; a'yan-i-thabita; isti'dad; kavb; rahma.*)

al-fayd: Divine effusion or overflow or emanation. One of the ways of gaining knowledge is through this Divine effusion. It is a bestowal from Allah to the heart of His Perfect slave, the Perfect Man. The world itself remains in existence due to this overflowing of the lights of His Self-manifestation.

(See *'afada; al-haqiqat al-Muhammadiyah; nur; nur Muhammadiyya.*)

al-fayd al-aqdas: The Most Holy Emanation. This is the Principial Manifestation. It is the "place" where Allah manifests Himself to Himself in Himself. *Al-fayd al-aqdas* also refers to the infinite and uncreated Heart of the Perfect Man. It is the station of "Two Bows' Length" *("qaba qausayn")* or "Even Nearer" *("aw adna")*. Here is where the "universal preparedness" *(isti'dad)* of the entities is determined.

(See *"aw adna"; insan al-kamil; isti'dad; "qaba qausayn".*)

al-fayd al-ilahi: The Divine Effulgence.

(See *al-fayd.*)

al-fayd al-muqaddas: The Holy Effusion. This is the manifestation of Allah in the forms of the Creation. In the Descent it is the second theophany. It is the place where "being" is bestowed upon each entity in keeping with its "universal preparedness" which was determined at the level of The Most Holy Effusion *(al-fayd al-aqdas)*. At *al-fayd al-muqaddas* the "particular preparedness" *(isti'dad)* of each entity comes into play.

(See *al-a'yan al-thabita; al-fayd al-muqaddas; isti'dad; tanazzul.*)

fi sabilillah: "In the Way of Allah." As the traveller *(salik)* ascends on his Journey he gains an ever-increasing awareness of the significance of each of his thoughts, words and actions. The more refined and purified these thoughts, words and actions become, then the greater is his intention that they be spoken or undertaken "In the Way of Allah" *("fi sabilillah")*. Such is the Way of the friends of Allah.

(See *faqir; khawatir; niyya; uswa hasana.*)

al-fikr: Reflection or the power of thought and cogitation. It is the ability to put together the details accumulated by the senses and acquired through the imagination. *Al-fikr* is a quality possessed only by man, and even though it is one of the means through which he can obtain knowledge of Allah, ultimately, True Knowledge of the Absolute comes through "unveiling" *(kashf)*,

"opening" *(fath)*, "taste" *(dhawq)*, "insight" *(basirah)* and "witnessing" *(mushahadah)*.
(See *afkar; ahl al-fikr; al-'aql; basirah; dhawq; fath; mushahadah.*)

fi'l: Activity or action.
(See *af'al; fa'il; qada'; qadar.*)

al-fi'l bi'l-himma: Acting through spiritual resolve. Through exerting his powers of concentration the mature and advanced *Sufi* can produce effects in the outside world, yet, even though he "can" act in such a manner, his slavehood *('ubuda)* does not allow him to do so, except in compliance with a Divine Command.
(See *himma; karamat; kharq al-'ada; 'ubuda.*)

firasa: Perspicacity or clear sightedness.
(See *al-firasat al-imaniyya.*)

al-firasat al-imaniyya: "Perspicacity through faith." This is a Divine light which Allah gives to the person of faith in his inner eye *(basirah)*. "Perspicacity through faith" is gained through assuming the noble character traits in perfect harmony, balance and equilibrium. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "be wary of the *firasa* of the man of faith for he sees with the Light of Allah."
(See *basirah; iman; nur; takhalluq.*)

fitrah: Primordial uncorrupted nature. Within the primordial nature each human microcosm is the outward form of an inward meaning. His inward meaning is named "Allah". The primordial nature first became manifest at the Covenant between Allah and the uncreated sons of Adam. Every child is born in keeping with this Covenant.
(See *al 'abd; al 'ahd; "Alastu birabbikum"; isti'dad; ma'na; al-rabb; sura.*)

fu'ad: Heart. *Fu'ad* is that aspect of the heart which is connected with gnosis *(ma'rifa)*.
(See *lubb; ma'rifa; qalb.*)

al-fuqara: The indigents or the poor. This term refers to the spiritual poverty of travellers *(salikun)* on the *Sufi* Path. These travelling *murids* who are in need of their *Murshid*, (the Verified *Shaykh)*, display their poverty towards him, and in so doing, they make firm his poverty towards Allah.
(See *adab al-suhba; faqir.*)

al-furqan: Discrimination or separation. *Al-Qur'an* is "that which brings together" *(qur'an)*, and it is also "that which differentiates"

(furqan). Seeing only its *furqan* aspect without seeing its *qur'an* aspect is seeing only multiplicity. This is associating other gods with Allah. Seeing only its *qur'an* aspect without seeing its *furqan* aspect is denying the secondary causes. This is limiting Allah.
(See *hamalat al-Qur'an; hama ust; Huwa/la Huwa; insan al-kamil; al-Qur'an; uswa hasana.*)

futuh: Opening or victory. *Futuh* are accesses to direct spiritual experience and are generally grouped as: the opening of clear explanation *(ibarah)* in the outer world, the opening of sweetness *(halawa)* in the inner world and the opening of Divine disclosure *(mukashafah)*.
(See *halawa; ibarah; kashf; tajalli; wujud.*)

futuh al-halawa: The Opening of Sweetness within the heart.
(See *halawa.*)

futuh al-ibarah: The Opening of Expression.
(See *ibarah; isharah; simamah.*)

futuh al-mukashafah: The Opening of Unveiling. This is the opening through which Allah unveils His mysteries by opening the door to direct knowledge of Himself.
(See *ahl al-kashf wa'l-wujud; asrar; bab; sirr.*)

futuwwah: Chivalry. This is "heroic generosity", a code of honourable conduct following the examples of the Prophets, saints, sages, friends and lovers of Allah. It is exemplified by the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *adab; takhalluq; uswa hasana.*)

G

ghadab: Allah's Wrath or His Anger. Wretchedness *(shaqa')* belongs to the Divine Wrath and felicity *(sa'ada)*, which is the Infinite expanse of Allah's Mercy, belongs to the Divine Approval *(rida)*. The Holy Prophet Muhammad said: "Allah's Mercy precedes His Wrath".
(See *asma' jalaliyyah; asma' jamaliyyah; bu'd; jalal; jamal; qurb; rida; sa'ada; shaqa'.*)

al-Ghaffar: The All-Concealing. One of the Beautiful Names of Allah.

al-ghaflah: To be negligent or heedless or unconscious of Allah. From the viewpoint of *Tasawwuf, al-ghaflah* indicates a state which, at times, may overcome some of the lesser knowers. In this state they succumb to such a state of heedlessness as to utter phrases which should be kept concealed. Perfect courtesy *(adab)* towards Allah is preserved when the knower keeps His secret within himself.
(See *adab; adab al-haqq; shath; sirr.*)

ghafr: Forgiveness. *Ghafr* is to cover and conceal faults. Through His Infinite Grace, Allah covers and conceals our faults, not only from our fellowmen but also from our own selves.

al-Ghafur: The Most Forgiving One Who Conceals. One of the Beautiful Names of Allah.

al-Ghani: The Independent and Rich Beyond Need. One of the Beautiful Names of Allah.

ghani binafsihi: Rich by oneself and independent. Allah is The Necessary Being. He is Rich by Himself and Independent of the Worlds. Man is bereft and poor. Man is *al-faqir.*

(See *faqir; ghina; tanzih.*)

gharad: Individual desire. Man strives to attain his individual desire. The attainment of one's individual desire is called "good" or "felicity" and not attaining it is called "evil" or "wretchedness".

(See *sa'ada; shaqa'.*)

al-ghawth (al-ghauth): "The Help." Within the *Sufi* hierarchy he is the one person who forms the focus of Allah's supervision of the world in every age. He is the hidden centre of the hierarchy of saints. He is unique and alone in his time *(wahid al-zaman bi'aynihi)*, except when the moment has led others to seek his protection and his loving concern *(inayah).*

al-ghayah: The end or utmost limit. The one who is illumined at the beginning of his journey will be illumined at the end, yet, some things may be considered praiseworthy during travelling *(suluk)* but blameworthy at the end *(al-ghayah).* An example is the traveller's refusal to accept the secondary causes *(asbab).*

(See *asbab; furqan; al-Qur'an.*)

al-ghayb: The Mystery or the Non-Manifested or the Unseen. The Unknowable or the Mystery of Mysteries. The *hadith,* "Nothing is like Him" refers to *al-ghayb.* It is His Incomparability. It is all that is beyond reach of our vision. *Al-ghayb* is all that Allah veils from His slave because of the slave, not because of Allah. To attain to *al-ghayb* the slave and lover is told, "Leave aside your self and come!". And, when he obeys, it is Allah Who Sees Allah.

(See *al 'ama; ankar al-nakirat; asma' jalaliyyah; jalal; tanzih.*)

al-ghaybiyyatu'l-Kubra: The greatest absence from self. This absence is indicated by His Words, "By no means canst thou see Me", (*al-Qur'an* 7:143). Only Allah sees Allah. "When Allah is there, you are not."

(See *dhahab; fana'; sama'; wajd.*)

al-ghayb al-mutlaq: The Absolute Unknown or Pure Non-Manifestation. The Unknowable Essence Itself. This is alluded to in the words, "None knows Allah but Allah" and "Allah is, and there is nothing with Him."

(See *al-ghayb.*)

ghaybah: Absence. *Ghaybah* indicates the heart's absence from knowledge of what is happening in human situations because the senses are totally occupied with what is influencing them. *Ghaybah* also refers to the manner in which the Beloved keeps Himself absent from the lover. This absence is for the sake of imparting knowledge and teaching courtesy in love.
(See *adab; hal; muraqabah.*)

al-ghayrah: Jealousy. There is a jealousy for the sake of the truth *(ghayrat f'il-haqq)* which is directed towards the overstepping of limits. And there is a jealousy which is the concealment of inner and outer secrets. The Jealousy of Allah is His tenaciousness in holding His friends *(awliya)* who are His precious possessions.
(See *asrar; awliya; dhakir.*)

al-ghayrat al-ilahiyya: The Divine Jealousy. Allah is jealous and "So jealous is He all others are destroyed; He must Himself act every part!". Allah's Jealousy removes the properties of the "other" *(ghayr)*, demanding that the "other" cannot have true existence. The Divine Jealousy requires that none be qualified by existence but Allah.
(See *al 'abd; adh-dhatiyun; la ilaha illa'llah.*)

al-ghayr: The "other". Allah is the Name that stands for the Unknowable Essence and also the Name that stands for the Divinity. The "face" of the Unknowable Essence is turned away from creation, but the "face" of the Divinity is turned towards us. Allah, as the Divinity, demands the existence of the "other". His Names bear witness to this reality in that The Powerful *(al-Qadir)* demands the "other" as an object of power *(maqdur)*. Yet, in Reality, the "other" is "He/not He" *("Huwa/la Huwa")*.
(See *'arifin; hayrah; khayal.*)

ghayriyat: Otherness. It is this "otherness" that allows the cosmos, and all that is in it, to exist.
(See *al-ghayr; ghayr Allah; al-haqiqat al-Muhammadiyyah.*)

ghayr Allah: "Other than Allah." *Ghayr Allah* is the cosmos and all that it contains. To be "other than Allah" is to be imperfect, but this "imperfection" is in itself Perfection!
(See *jalal; jamal; kamal; ma siwa Allah.*)

ghidha: Food. Allah, the Absolute, is the Source of food and nourishment for all of the creatures. All of Allah's creatures exist, subsist and are kept alive by Allah. And, the Absolute is nourished by the forms of the creatures because it is through them that the Names and Attributes become manifest.
(See *al-haqq; khalq; tawhid.*)

ghilza: Harshness. *Ghilza* is one of the attributes in man's innate disposition. This harshness can be transformed into gentleness through endeavouring to assume the noble character traits and by turning to the Remembrance of His Most Holy Name, ***Allah.***

(See *dhikrullah; takhalluq; uswa hasana.*)

ghina: Independence, wealth and "in need of nothing". Allah, as the Essence, is perfectly Independent and in need of nothing. He knows Himself and we know nothing of Allah in His Essence. The essential attribute of creation is "poverty" *(faqr)* which is the opposite of "wealth" *(ghina)*. We are dependent upon, and in need of, Allah. Independence from creation belongs to the Essence from Eternity-without-Beginning *(al-azal)*. Poverty towards Allah in His Independence belongs to the possible thing *(mumkin)* in its state of non-existence *('adam)* from Eternity-without-Beginning. Due to the "renewal of creation in each instant" *(tajdid al-khalq fi'l-anat)* the entities are constantly poor and needy *(faqir)* towards Allah in each instant. Within each smallest duration of time *(mudda)* in the cosmos the entities are in utter need and poverty. The knower of Allah knows his essential poverty and Allah's Essential Wealth. He is the true *faqir.*

(See *al-faqir; faqr; mudda; tajdid al-khalq fi'l-anat.*)

ghulam: Boy or slave. The traveller *(salik)* who has attained to annihilation in the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), becomes permeated with an extremely high degree of love, honour and respect for the Beloved of Allah. A new knowledge is unveiled to him. He sees, with his inner-eye *(basirah)*, that in truth he is a "slave" of the Holy Prophet Muhammad himself. The Prophet is now dearer and more precious to him than his own existence. From this point onwards he may refer to himself as the *"ghulam"* (boy or slave) of Muhammad. His journeying now is ineffably sweet.

(See *fana'; habibullah; halawa; Haram ash-Sharif; maulana; MUHAMMAD; MUSTAFA; qadam rasul; salawat; Sayyiduna; sultan; tabi'; taj; uswa hasana.*)

ghufran: Forgiveness and pardoning. Knowing his own imperfection and his inability to praise Allah the knower is filled with shame. He seeks Allah's Forgiveness for his very existence and his audacity at even appearing before the Divine Majesty.

(See *al 'abd; alhamdulillah; 'arifin; hayrah; al-malamatiyya; al-muhaqqiqun; 'ubuda.*)

al-ghurab: The Crow or Raven. *Al-ghurab* represents the Universal Body, the materiality of the entire creation, which is at the furthest distance from the Sacred Realm and is therefore dominated by darkness.

(See *al-haqiqat al-Muhammadiyyah; nurani; nur Muhammadiyya; zill.*)

ghurbah: Exile. *Ghurbah* means "becoming a stranger". It is a removal from and the forsaking of one's native place in search of the object of one's wish. Such a removal through a state *(hal)* comes from the reality of the effectiveness of that state. Removal through the Real comes from the confounding of realization. Exile for the *Sufis* is to become an exile from the influence of states *(ahwal)*.

(See *ahwal; hayrah; la maqam; maqam; al-muhaqqiqun.*)

H

al-haba: The dust. "The fine dust suspended in the air." *Al-haba* is a symbol of the universal plastic substance or the *prima materia*. This symbolism illustrates the double nature of the Spirit *(ar-ruh)*. Dust becomes visible only when a beam of light is refracted off it and the beam of light becomes visible only when it is refracted off the veil of dust. The created Spirit is like that beam of light, needing the universal plastic substance which is the cosmos.

(See *al-'anqa; ruh.*)

al-haba surat-ul haqq: The Image of Truth.

habib: Beloved. *Habib* usually refers to Allah Who is the Ultimate, the One and Only Beloved of all His lovers.

(See *fana'; fana' fi-murshid; fana' fi-rasul; fana' fillah.*)

habibullah: The Beloved of Allah. This blessed name is proper only to the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). No one reaches Allah by being a lover, only by being the Beloved, and it is for this very reason that "No one will meet Allah before meeting the Prophet". The lover must be annihilated in the Beloved of Allah, *(fana' fi-rasul)* before attaining

annihilation in Allah *(fana' fillah)*.
(See *AHMAD; 'ashiq; ghulam; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; nur Muhammadiyya; "Qiff 'ya Muhammad a lana Rabbika ywalla"; salawat; tabi'; takhalluq; uswa hasana.*)

al-hadarat: The Divine Presences. These are the five universal planes, or ontological levels *(maratib al-wujud)*, or worlds *('awalim)* of Entified Being.

1. The World of the Essence *(dhat)*, The World of the Absolute Non-manifestation *(al-ghayb al-mutlaq)*, or the Mystery of Mysteries *(ghayb al-ghayb)*.
2. The World of the Spirits which includes the First Intellect.
3. The Central World which is the Perfect Man *(insan al-kamil)* himself, who is the isthmus *(barzakh)* between the two higher Worlds (i.e. the Essence and the Spirits) and the two lower Worlds (i.e. the Corporeal-Bodies and the Imagination).
4. The World of Image-Exemplars *(mithal)* and Imagination *(khay al)*.
5. The World of Corporeal-Bodies, which is the plane of the senses and sensible experience.

Man travels through these Five Presences as he descends from inward non-manifestation within Allah's Knowledge to outward manifestation within the world, and his Journey of Return *(mi'raj)* is an ascent back through these Five Presences.
(See *barzakh; al-ghayb al-mutlaq; insan al-kamil; jabarut; khayal; lahut; malakut; maratib al-wujud; mithal.*)

hadra: Presence or world or plane or level. *Hadra* also refers to the gathering where the collective *dhikrullah* is performed.
(See *dhikr; halqa.*)

hadarat al-asma': The Presence of the Names.

hadarat al-dhatiyyah: The Presence of the Essence. This is the Absolute Unknowableness *(al-ghayb al-mutlaq)*, Sheer Being, Pure Ipseity *(dhat)*, the Unknown of the Unknown. This is the Presence of the Mother of the Book *(umm al-kitab)*. Below it, in the Presence of the All-Compelling *(hadarat al-jabarut)*, the Mother of the Book becomes the Inscribed Book *(al-kitab al-mastur)*, in that it appears as chapters.
(See *dhat; adh-dhatiyun; al-ghayb; al-kitab al-mastur; tanzih; umm al-kitab.*)

hadarat al-ghayb: The Presence of the Unknowable.
(See *hadarat al-dhatiyyah.*)

hadarat al-hiss: The Presence of Sense Perception.
(See *'alam al-khalq; 'alam al-mulk; 'alam an-nasut; 'alam ash-shahadah; al-hiss.*)

al-hadrat al-ilahiyya: The Divine Presence.

hadrat al-insan: The presence of man.
(See *'alam al-anfas; 'alam saghir; insan al-kamil.*)

hadarat al-jabarut: The Presence of Compelling. This Presence is also known as the First Unveiling *(ta'ayyun awwal)*, the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* and the Inscribed Book *(al-kitab al-mastur)*.
(See *al-haqiqat al-Muhammadiyyah; al-kitab al-mastur; ta'ayyun awwal.*)

hadrat al-jam': The Presence of All-Comprehensiveness.
(See *"aw adna"; insan al-kamil; kamal; "qaba qausayn"*.)

hadrat al-jami'a: Man as the "All-Comprehensive Presence". This is the Perfect Man.
(See *insan al-kamil.*)

hadrat al-khayal: The Presence of Imagination.
(See *barzakh; Huwa/la Huwa; khayal.*)

hadarat al-malakut: The Presence of Angels. This Presence is sometimes referred to as the Second Unveiling *(ta'ayyun thani)*, "The Lote Tree of the Uttermost Boundary" *(sidrat al-muntaha)* and the World of Imagination *('alam al-khayal.)*
(See *al-'aql; khayal; mi'raj; sidrat al-muntaha; ta'ayyun thani.*)

hadrat al-muthul: The Presence of Images or Similitudes.
(See *khayal.*)

hadra shuhudiyya: The Presence of Witnessing. This Presence is also called the Creation *(khalq)* and human nature *(nasut)*.
(See *khalq; nasut.*)

hadd: Limit or definition. *Hadd* signifies the distinction between the slave *('abd)* and his Lord *(Rabb)*. After having emerged from the ecstasy of Union with the Beloved, the knower disciplines his self and sets limits upon it in order to hold tightly to the reins of perfect courtesy *(adab)*.
(See *al 'abd; adab; bast; jam' al-jam'; jam' u tafriqa; sama'; 'ubuda; wajd.*)

al-Hadi: The Guide. One of the Beautiful Names of Allah.

hadith: A saying of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *ahadith; naql; sahih; sunna; takhalluq; uswa hasana.*)

hadith nabawi: A statement by the Holy Prophet Muhammad which is a Direct Revelation but is expressed in the Prophet's own words. May the Blessings of Allah be upon him and Peace. Within *Tasawwuf* many such sayings *(ahadith)* are considered "sound" *(sahih)* on the basis of unveiling *(kashf)*, rather than on that of direct transmission *(naql)*.

(See *ahl al-kashf wa'l-wujud; basirah; kashf; naql; sahih.*)

hadith qudsi: These are the Sacred Words of Allah Almighty speaking through the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). They are a separate type of Revelation to that of *al-Qur'an*. The Sayings *(ahadith qudsi* and *ahadith nabawi)* form one of the foundations of *Tasawwuf*.

(See *"ana Ahmad bila mim"; AHMAD; MUHAMMAD; MUSTAFA; nabi; al-Qur'an; Rasulullah; sunna; tasawwuf.*)

al-Hafiz: The Protector. One of the Beautiful Names of Allah.

al-hahut: The Essential Nature of Allah. The word *hahut* derives from *'huwa'*. *"Huwa"* means "He" and He is the One, the Absolute, the Infinite, the Incomparable, the Unknowable, the Only One to be praised and glorified.

(See *alhamdulillah; Allahu Akbar; dhat; la ilaha illa'llah; Muhammadan Rasulullah; tawhid.*)

hajis: The first thought. *Hajis* is that first thought which comes from one's Lord and in so doing it never errs. That which you worship is the first thing that comes to your mind in a moment of panic.

(See *al 'abd; bu'd; dhakir; jahannan; al-jannah; muflis; nar; qurb.*)

hajj: Pilgrimage to the Sacred Mosque, the House of Allah, at the Centre of Mecca *(Makka)*. *Hajj* is the Ultimate Journey to Knowledge of Allah Who dwells in the secret centre of the human heart. Here the treasury of spiritual realities is to be discovered. The pilgrim travels to the Sacred Centre mounted on his spiritual resolve *(himma)*, his overwhelming love *('ishq)* and his yearning *(shawq)* for the Beloved. Mecca is the place of the House of Allah *(al-bayt Allah)*, where the slave stands alone before his Lord. Mecca is total inwardness and bewilderment. Mecca is Reality. After performing the *hajj* go to the grave of the Chosen One *(Mustafa)*. After realizing tawhid, after being annihilated in Oneness, return to the Muhammadan Presence, because, once you know Allah, then you will know who Rasulullah is! Visit Holy Mecca and then visit Holy Medina.

(See *al 'abd; AHMAD; "ana Ahmad bila mim"; Arafat; bab; al-bayt Allah; dar; al-haqiqat al-Muhammadiyyah; Haram; Haram ash-Sharif; hayrah; ka'aba; lab-bayka'; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; muflis; tawalla; 'ubuda; ziyarat.*)

al-Hakam: The One Who Orders. One of the Beautiful Names of Allah.

al-Hakim: The Perfectly Wise. One of the Beautiful Names of Allah.

hal: A spiritual state which overwhelms the heart. A *hal* enters the heart as a gift and a bestowal of Allah's Infinite Grace upon His slave. A *hal* cannot be attained through effort, desire or invitation. It arrives unexpectedly and departs unexpectedly. The spiritual states are numerous and the spiritual stations are numerous. The Perfect Ones have passed beyond both.
(See *la maqam; lisan al-hal; al-malamatiyya; mawahib; qalb; sama'; shath; tajalli.*)

halal: This term indicates that which is lawful according to the Islamic Sacred Law *(shari'a)*. For the People of Reality, who adhere to both the inner and outer meanings of the Sacred Law, it is lawful to witness only Allah. Witnessing other-than-Allah is forbidden *(haram)*.
(See *haram; ma'na; sura.*)

halak: Destruction. There is a waystation *(manzil)* of destruction which is connected to the whims and caprices of the ego. This *halak* is caused by reflecting upon and delving into certain forms of knowledge which should not be investigated. It is a place of danger for those travellers who do not have the spiritual maturity to refrain from displaying the sciences, knowledges and powers which should remain hidden. These knowledges take their possessors either to perpetual destruction or to temporary destruction. Such knowledges do not lead to Felicity and Bliss.
(See *al 'abd; adab; kamal; al-rajul.*)

halawa: Sweetness. When Allah opens the doors of His Loving-Kindness to the heart of His lover that heart becomes infused with joy and is overwhelmed by inexpressible sweetness. This is the opening of sweetness *(futuh al-halawa)*.
(See *asma' jamaliyyah; bab; futuh al-halawa; ghulam; jamal; sama'.*)

al-Halim: The Gentle. One of the Beautiful Names of Allah.

halqa: The Circle. This is the spiritual gathering in which the members of a *tariqa* devote themselves to the Remembrance of Allah *(dhikrullah)*. Each *dhakir* becomes like a link in a circular chain. Immense spiritual energy *(barakah)* can be attracted to the circle during such a collective *dhikr*. Allah says in a *Hadith Qudsi:* "I am in My slave's opinion of Me. I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself; if he remembers me in a gathering (assembly), I remember him in a higher gath-

ering." Individual *dhikr* is inconceivably powerful, containing as it does all that is necessary to transform the lower self of the *dhakir* into his Higher Self. When Lovers of Allah gather with the sole intention of Remembering Allah, then the spiritual energy emanating from the vocalised *dhikr* can have astounding reverberations in the physical and spiritual domains. An outsider entering such a gathering can experience near-suffocation due to the change in the atmosphere under the influence of the *dhikr*. Healing can take place also. The spirits of earlier Masters of the Path may join such a gathering. The vibrations, set up by the mention of one of the Beautiful Names of Allah, echo inwardly towards the Heart and outwardly towards the manifest realm. The *barakah* emanating from the *halqa* is great when it is being "directed" by one of the Inheritors of the Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The Pure Heart of such a Man attracts to itself a highly concentrated spiritual energy of the most blessed nature.

(See *"ana jalisu man dhakarani"; barakah; dhakir; dhikr; murshid.*)

hamalat al-Qur'an: "Carriers of the Qur'an." The lovers of Allah are called "Carriers of the Qur'an". Through following the beautiful model *(uswa hasana)* of the Holy Prophet Muhammad, whose "character was the Qur'an", these lovers have gathered within themselves all the Divine Attributes and have become identical with *al-Qur'an*.

(See *furqan; insan al-kamil; al-Qur'an; takhalluq; uswa hasana.*)

hama az ust: "All is **from** Him [Allah]" (Persian). Some say, "All is **from** Him [Allah]." Others say, "All **is** He [Allah]." The Verifiers say, "All **is** He [Allah] and all is **not** He [Allah]" and they also say, "**He** [Allah]."

(See *al-muhaqqiqun.*)

hama ust: "All **is** He [Allah]" (Persian). The Verifiers *(al-muhaqqiqun)*, those who know Allah and see Allah with two eyes, say, "All is He," *("Huwa,")* and they also say, "all is not He" *("la Huwa")*. "All is Allah and all is not Allah." Their way of seeing is the perfect way. They know that, "The slave is the slave and the Lord is the Lord".

(See *al 'abd; adab; al-haqq; Huwa, la Huwa; al-muhaqqiqun; kamal; khalq; khayal; al-rabb.*)

hamd: Praise. "There is nothing that does not glorify Him in praise" (*al-Qur'an* 17:44).

(See *AHMAD; alhamdulillah; 'ibada; liwa' al-hamd; mawjud.*)

al-Hamid: The Praised. One of the Beautiful Names of Allah.

haqa'iq: Spiritual realities. Each existent entity has its own specific spiritual reality which is its relationship with the Real *(al-Haqq)*.
(See *man'arafa nafsahu'arafa rabbah.*)

al-haqa'iq al-rabbaniyya: The Lordly Realities. These are the Most Beautiful Names. Every existent thing is connected to *al-haqa'iq al-rabbaniyya* (the Lordly Realities) and is therefore in the grasp of the Divine Reality.
(See *asma' Allah.*)

al-haqiqa: Reality. *Al-haqiqa* indicates the Essential Reality of things or the Divine Truth. It is the reality of the entity. *Al-haqiqa* is the negation of the effects of the slave's qualities by His Qualities, so that He is the agent through, in and from, the slave.
(See *al 'abd; af'al; fa'il; fana'; al-haqiqat al-Muhammadiyyah; takhalluq.*)

haqiqat al-fayd: The Reality of Emanation or Outpouring. This is the power through which the Divine Realities are transferred from the *Murshid* to his *murid*. It is a direct emanation or overflow from the Great Heart of the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace).
(See *afada.*)

haqiqat al-haqa'iq: The Truth of truths. The Reality of realities. *Haqiqat al-haqa'iq* is the intangible isthmus *(barzakh)* between the Divine Being and the cosmos. Ultimately the *haqiqat al-haqa'iq* is the Absolute, but not in its primordial absoluteness. It is the very first descent in which the Absolute manifests Itself and is also called The Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. Conceptualization and discussion of the *haqiqat al-haqa'iq* is exclusive to the *Sufis*. It is also called the Universal Reality, *(al-haqiqat al-kulliyya)*.
(See *al-barzakh; al-haqiqat al-Muhammadiyyah; tanazzul.*)

haqiqat al-irshad: The Reality of Guidance. This is the power which enables the seeker of Truth to follow the Path and reach his destination, once he has been aligned to that Path. The Guide is always Allah, *(al-Hadi)*, Who guides through the being of the *Murshid*.
(See *haqiqat at-tawajjuh; murshid; uswa hasana.*)

haqiqat al-jadhbah: The Reality of Attraction. This is the power which enables one to draw anything to himself, from inanimate objects to humans. *Haqiqat al-jadhbah* is of immense power and is only given to the spiritually advanced and mature Man. Such a Man is the only one who understands the reality of this Divine Power and therefore knows how to use it.
(See *himma; al-khalifah; insan al-kamil; jadhba; rijal.*)

al-haqiqat al-kulliyat: The Universal Reality. The Truth of truths. The Reality of realities. *Al-haqiqat al-kulliyat* is one of the names given to the Supreme Barzakh *(al-barzakh al-a'la)*.
(See *al-barzakh al-a'la; haqiqa al-haqa'iq.*)

al-haqiqat al-Muhammadiyyah: "The Reality of Muhammad." This is "The Reality of realities". It is the first descent of Being from the Beyond of the Beyond. It is the Station of True Love and the stage of "Or Nearer" *("aw adna")*. Just as man is unable to look directly into the physical sun because its brilliance would burn away his sight, so too is he unable to look at the Divine Sun because Its Pure Radiance would burn away his very existence. And just as the sun can only be viewed through a thin covering of cloud so too the Divine Sun can only be seen through the Greatest Veil which is the Reality of Muhammad. The heart which has been infused with knowledge of *al-haqiqat al-Muhammadiyyah* soars to Allah Almighty. It takes the lover on the wings of overwhelming love *('ishq)* and longing *(shawq)* to the Divine Presence.
(See *'ashiq; "aw adna"; ghulam; Haram ash-Sharif; hijab al-'izzah; 'ishq; kamal; salawat; shawq; uswa hasana.*)

haqiqat at-tawajjuh: The Reality of Facing or Alignment. This is the power which enables the *Murshid* to turn the heart of his *murid* towards him, and through him towards the Holy Prophet Muhammad and ultimately towards Allah.
(See *fana'; al-haqiqat al-Muhammadiyyah; tawajjuh.*)

haqiqat at-tawassul: The Reality of Connection. This is the power to connect at all times to Allah. For the *murid* this connection is through the *mashayekh* of the spiritual chain *(silsilat)*. For the friends of Allah *(awliya)* it is directly through the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace). The friends receive their knowledge from the knowledge which overflows only from the immense capacity of the heart of the Beloved of Allah.
(See *afada; awliya; habibullah; fana'; ghulam; al-haqiqat al-Muhammadiyyah.*)

haqiqat at-tayy: The Reality of Folding Space. The secret of this reality is revealed to the one who brings his physical body under control and encases it within his spiritual body. Allah gives this power only to the elect of His friends. It is the power to travel, at will, vast distances without actually covering those distances in the physical body. The elect travel within their spiritual bodies. The speed of such spiritual travelling is beyond comprehension.
(See *al-khassa; khassat al-khassa; mi'raj.*)

haqiqa unsuriyya: Elemental reality. This implies the things which are compounded of earth, air, fire, water.

al-Haqq: The Truth. One of the Beautiful Names of Allah.

al-haqq: The Real or The Truth. The term *al-haqq* and the Name ***Allah*** are synonymous because *al-haqq* is the Reality which the Name *Allah* denotes. *Al-haqq* also indicates its opposites, such as *khalq* (creation or creatures) and *batil* (falsehood or unreal). The Truth is that the Reality of Muhammad "fills" all space. The Reality of Muhammad is existence. Existence is the Reality of Muhammad.
(See *ALLAH; batil; al-haqiqat al-Muhammadiyyah; al-muhaqqiqun; al-haqq al-makhluq bihi.*)

al-haqq al-makhluq bihi: "The Real Through Whom Creation Takes Place." This is the Supreme Barzakh *(al-barzakh al-a'la).*
(See *al-barzakh; al-hadarat; khayal.*)

haqq al-mutlaq: Absolute Reality.

haqq al-yaqin: The Truth of Certainty. There are three stages of Certainty: *'ilm al-yaqin* (The Knowledge of Certainty), *'ayn al-yaqin* (The Eye of Certainty) and *haqq al-yaqin* (The Truth of Certainty). When considering this triad the Truth of Certainty could be likened to being consumed by the flames of a blazing fire after the two preliminary stages of *'ilm al-yaqin* (merely hearing a description of that fire) and *'ayn al-yaqin* (actually seeing the light of the flames of a fire). *Haqq al-yaqin* is the final stage in the ascent before attaining Real *Islam*. The seven levels of knowledge through which the traveller *(salik)* must pass are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin* and *al-islam.*
(See *al 'abd; 'ayn al-yaqin; basirah; al-islam; 'ilm al-yaqin; istislam; 'ubuda.*)

Haram: Holy and Sacred. This word is specific to the two sanctuaries in Mecca or Medina. Mecca is the place of the House of Allah, where the slave stands alone before his Lord. Mecca is total inwardness and bewilderment. Mecca is Reality. Medina is the home of the Messenger of Allah, a place overflowing with human love and compassion. Medina is the Outward Manifestation of the Inner Reality. The slave cannot reside permanently in Mecca because he would be burned-up in the all-consuming Fire of the Reality of the Truth. He must live in the world, in Medina, amongst men, sharing and loving and following the Sacred Law. The slave makes the Journey to Mecca, but he returns to Medina. All is balanced. The Inward and the Outward. Mecca and Medina. *Haram* also refers to the Sacred Centre of man, his heart, which contains Allah.
(See *al-'arsh; al-bayt Allah; hajj; insan al-kamil; Ka'aba; labbayka'; ziyarat.*)

Haram ash-Sharif: The Noble Sacred Sanctuary. *Haram ash-Sharif* is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the Sacred sanctuary to which all of the lovers of Allah turn for protection. They are drowned in his Reality. They seek the Beloved of Allah.

(See *fana'; ghulam; habibullah; hamalat al-Qur'an; al-haqiqat al-Muhammadiyyah; nur Muhammadiyya; salawat; takhallug; uswa hasana; ziyarat.*)

haram: That which is unlawful according to Islamic Sacred Law *(shari'a)*. When travelling towards the Unity *(tawhid)* which is Allah, the lawful *(halal)* and the unlawful *(haram)* become unified as the veils are removed revealing the reality that all of existence is a complete and perfect manifestation of Allah.

(See *halal; jam' al-jam'; la ilaha illa'llah; tawhid.*)

harf: Letter (as in the alphabet). *Harf* symbolizes the language or expressions with which the Real One addresses His slave. For language to be used there must be two, a duality. There must be the Lord *(rabb)* and His slave *(al 'abd)*. The Great Silence *(sukun)* is beyond such duality - it is within the Essence Itself.

(See *dawam-i-hudur; khalwa; mubadathah; munajat; sukun; wasl.*)

Harun: The Prophet Aaron (Peace be upon him) through whose Word descended the Wisdom of Leadership *(al-hikmat al-imamiyyah)*.

hashr: Gathering or bringing together. This term indicates the gathering of what was dispersed, the bringing together of what was separated. Bringing all multiplicity back to Unity.

(See *la ilaha illa'llah; tawhid; yawm al-hashr.*)

hasr: Restriction and limitation. This is the condition of the representative of Allah *(al-khalifah)*. The *khalifah* of Allah cannot say, "My viceregency releases me!". His viceregency limits him because Allah's viceregent is His true slave. The slave became a slave through having his heart expanded with Knowledge of his Lord. Such an expansion does not bring freedom, or rather, it brings the freedom of knowing that limitations rule! But these are limitations set upon himself, not upon his Lord. The *khalifah* is a knower *('arif)* who, in recognizing Allah in every Self-disclosure *(tajalli)*, never restricts or limits Allah.

(See *al 'abd; al-'arif; 'ayn al-takkim; hadd; hurriyah; al-khalifah; makr; tajalli; 'uhuda.*)

al-Hasib: The Reckoner. One of the Beautiful Names of Allah.

hawa: A caprice or passion or whim (of the lower self). *Hawa* is the self-centred and ignorant willfulness of those who blindly follow

their individual desires, taking them as gods.
(See *asbab; nafs; nafs al-ammara; nafs al-haywaniyya.*)

hawa': Air. The word *hawa'* was used by the Holy Prophet Muhammad when he described the "place" where Allah was before He created the creatures. "He came to be in a cloud, neither above which or below which was any air *(hawa')*." Here is an indication that this Cloud (which is the Supreme Barzakh - *al-barzakh al-a'la)*, is controlled by Allah and is the nearest of existent things to Allah.
(See *al-barzakh.*)

al-haya': Modesty. The moral character of *Islam* is modesty. *Al-haya'* extends from the concealment of the human body under the modest covering of dignified apparel, through to the ultimate concealment of the inner reality under the ultimate of modest coverings which is slavehood *('ubuda)*. "If the reality of the *Sufi* was to be unveiled he would be worshipped." *Al-haya'* is the slave's shame before Allah, knowing that Allah sees him, inwardly and outwardly, always. Constant awareness of this shame is one of the means by which the slave can hold tightly to the reins of slavehood *('ubuda)*.
(See *al 'abd; adab; asrar; hijab; ittihad; jam'al-jam'; kafir; kufr; 'ubuda.*)

hayaman: Rapture and passionate love. *Hayaman* is the ecstatic bewilderment which occurs when the heart of the lover of Allah is ravished through an excess of love of the Beloved.
(See *'ashiq; hayrah; 'ishq; sama'; tawajud; wajd.*)

hayat: Life. The Spiritual Journey is the growth and development of the self as it travels from darkness to light, from ignorance to knowledge, from death to life *(hayat)*. This is the finding of Life in Allah.
(See *al 'abd; ab-i-hayat; ahl al-kashf wa'l-wujud; ma'rifa; nafs al-kamila; 'ubuda.*)

hayat al-qalb: The Life of the heart. Remembrance of Allah *(dhikrullah)* purifies the heart *(qalb)* and brings it to life *(hayat)*.
(See *dhakir; dhikrullah; lata'if; mujahadah; qalb.*)

hayat al-ruh: The Life of the spirit. After the heart has been brought to life, through purification and the Remembrance of Allah, the traveller continues his spiritual endeavour in order to bring the spirit to life. This "bringing to life" is through Allah's Grace.
(See *hayat al-qalb; mujahadah; ruh.*)

hayat ash-sha'ur: The Life of the Senses. This is the highest state of realization of Allah. It is the seventh sense through which the entire body is spiritualized within Allah. It is the state of "seeing

without eyes" and "hearing without ears" and "speaking without tongue" etc. All of the senses are activated and become operative through one sense alone. For example, when "seeing" one also "hears" and "feels" through the faculty of sight. Allah "Sees" without Eyes. Allah "Hears" without Ears. Allah "Speaks" without "Tongue". The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) indicated this Ultimate Life of the Senses when he said, "I see from my back what I see from my front". *Hayat ash-sha'ur* is the highest level of *baqa'*. All of the senses are Allah's.

(See *al 'abd; baqa'; dhikrullah; fana'; hubb al-fara'id; hubb an-nawafil; insan al-kamil; kamal; mujahadah; nafs; qurb; qurb al-fara'id; qurb an-nawafil.*)

hayawan natiq: A rational speaking animal. This is man himself. Rational speech *(nutq)* is one of man's distinguishing features.

(See *ibarah; 'iqra; qawl.*)

hayawaniyah: Animality. Creation is a hierarchy. Each entity has its own level *(martaba)* which indicates its position within that hierarchy. The animals occupy their own level and in so doing they fulfil and complete all the requirements demanded by that level of manifestation. Man was created to become the locus of manifestation for the All-Comprehensive Name ***Allah***. He has been given the choice to return to Allah either as a "human being" who has fulfilled his *raison d'etre* or as a mere human who has the qualities of an animal. In this latter case he may be described by the word *hayawaniyah* - animality, because he has fallen beneath his own hierarchical level.

(See *amanat; insan al-kamil; kamal; martaba.*)

haybah: The awe or reverential fear experienced by the slave when faced by the Incomparability of Allah, His Majesty and Transcendence, His Inaccessibility, Magnificence and Power. Such a state of godfearingness ensures that the slave will keep himself within the bounds of perfect ***adab*** towards his Lord, clinging to his own slavehood *('ubuda)*.

(See *al 'abd; adab; asma' jalaliyyah; jalal; khawf; taqwa; 'ubuda.*)

haykal: Temple or bodily form. The human body is the temple of Allah.

(See *dar; jism.*)

hayrah: Bewilderment, perplexity or wonderment. *Hayrah* indicates a moment of utter perplexity, when the mind ceases to function, unable as it is to resolve or find an answer to a particular spiritual impasse. At such a blessed time, for it is by the Grace of Allah that such *hayrah* was reached, the *murid* must attempt not to panic or

give-up. Out of this knot of bewilderment a spiritual reality is given the opportunity to unravel and reveal itself in shattering clarity. The Ultimate bewilderment is that possessed by the knowers and lovers of Allah. They are utterly bewildered because they have found Allah and in finding Allah they know that He is Unknowable yet in each moment they are opened to a fresh and new Knowledge of Allah! "So, Glory be to Allah Who is known only through the fact that He is not known!"

(See *'arifin; awliya; dhawq; kashf; ma'rifa; sama'; sukr; wujud.*)

hayula: Prime matter or the universal plastic substance.

(See *al-haba.*)

al-Hayy: The Perfectly Alive. One of the Beautiful Names of Allah.

hijab: A veil or curtain. *Hijab* is everything that hides Allah from man. The outer form *(sura)* of a thing veils its inner meaning *(ma'na)*. In the initial stages of the Journey of Return to the Source the traveller *(salik)* is veiled by the outward aspect of existence from its inward aspect. In the middle stages, which are dominated by spiritual intoxication *(sukr)*, he is veiled by its inward aspect from its outward aspect. In the later stage, where spiritual sobriety *(sahw)* dominates, neither inward nor outward aspects veil him from Allah, Who he sees everywhere. Allah has precious friends Whom He does veil from the rest of His creation through His jealousy for them. And He has "veiled ones" who must be concealed because the Light which emanates from them is so dazzling that it would burn away the sight of the viewer. "If the reality of the *Sufi* was to be unveiled he would be worshipped."

(See *awliya; al-ghayrah; al-haqiqat al-Muhammadiyyah; ma'na; sahw; sukr; sura.*)

hijab al-'izzah: The Veil of Glory or the Supreme Veil. This veil of Almightiness renders the lover blind and bewildered because it conceals the Essence Itself which is beyond knowledge, beyond contemplation, beyond everything except Itself. This Veil is none other than the Reality of Muhammad.

(See *al-barzakh al-a'la; al-haqiqat al-Muhammadiyyah; nur Muhammadiyya; wasila.*)

hijra: Migration. *Hijra* is to leave one's homeland in the Way of Allah *(fi sabilillah)*. For the lovers of Allah, this migration is from the corporeal world to the World of the spirits. It is a departure from one's sins and errors and the abandonment of one's will.

(See *faqir, fi sabilillah; 'ishq; istislam; miskin; muflis; shawq.*)

hikma: Wisdom. Justice *('adl)* is "putting everything in its proper place". Wisdom *(hikma)*, which is closely connected to justice, is

"to act as is proper to each situation". To be able to act in such a manner it is necessary to have discernment of relationships. *Hikma* is the perfect balance of knowledge and practice. It is the sign of the perfect friends of Allah and is possessed, in its highest degree, by the People of Blame *(al-malamatiyya)*.

(See *adab; 'adl; 'amal; awliya; furqan; idafa; insan al-kamil; kamal; al-malamatiyya; m'arifa.*)

al-hikmat al-ahadiyyah: The Wisdom of Uniqueness which is contained in the Word of the Prophet Hud (Peace be upon him).

al-hikmat al-'aliyyah: The Elevated Wisdom which is contained in the Word of the Prophet Ismael (Peace be upon him).

al-hikmat al-fardiyyah: The Wisdom of Singularity which is contained within the Word of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).

al-hikmat al-futuhiyyah: The Wisdom of Opening which is contained in the Word of the Prophet Salih (Peace be upon him).

al-hikmat al-ghaybiyyah: The Wisdom of the Unseen which is contained in the Word of the Prophet Ayyub [Job] (Peace be upon him).

al-hikmat al-haqqiyyah: The Wisdom of Divine Truth which is contained in the Word of the Prophet Ishaq [Isaac] (Peace be upon him).

al-himmat al-ihsaniyyah: The Wisdom of Good-Doing which is contained in the Word of the Prophet Luqman (Peace be upon him).

al-hikmat al-ilahiyyah: The Divine Wisdom which is contained in the Word of Adam (Peace be upon him).

al-hikmat al-imamiyyah: The Wisdom of Leadership which is contained in the Word of the Prophet Harun [Aaron] (Peace be upon him).

al-hikmat al-inasiyyah: The Wisdom of Intimacy which is contained in the Word of the Prophet Ilyas [Elias] (Peace be upon him).

al-hikmat al-jalaliyyah: The Wisdom of Awesome Majesty which is contained in the Word of the Prophet Yahya [John] (Peace be upon him).

al-hikmat al-malikiyyah: The Wisdom of Ownership which is contained in the Word of the Prophet Zakariah [Zachariah] (Peace be upon him).

al-hikmat al-malkiyyah: The Wisdom of Strength and Forcefulness which is contained in the Word of the Prophet Lut [Lot] (Peace be upon him).

al-hikmat al-muhaymiyyah: The Wisdom of Unbounded Love which is contained in the Word of the Prophet Ibrahim [Abraham] (Peace be upon him).

al-hikmat an-nafathiyyah: The Wisdom of Divine Inspiration which is contained in the Word of the Prophet Seth (Peace be upon him).

al-hikmat an-nafsiyyah: The Wisdom of the Self (or Breath) which is contained in the Word of the Prophet Yunus [Jonah] (Peace be upon him).

al-hikmat an-nubuwiyyah: The Wisdom of Prophecy which is contained in the Word of the Prophet Aissa [Jesus] (Peace be upon him).

al-hikmat an-nuriyyah: The Luminous Wisdom which is contained in the Word of the Prophet Yusuf [Joseph] (Peace be upon him).

al-hikmat al-qadariyyah: The Wisdom of Apportioning of fate which is contained in the Word of the Prophet 'Uzair [Ezra] (Peace be upon him).

al-hikmat al-qalbiyyah: The Wisdom of the Heart which is contained in the Word of the Prophet Shu'ayb [Jethro] (Peace be upon him).

al-hikmat al-quddusiyyah: The Holy Wisdom which is contained in the Word of the Prophet Idris [Enoch] (Peace be upon him).

al-hikmat ar-rahmaniyyah: The Wisdom of the Merciful Beatitude which is contained in the Word of the Prophet Sulaiman [Solomon] (Peace be upon him).

al-hikmat ar-ruhiyyah: The Wisdom of Spirituality which is contained in the Word of the Prophet Ya'qub [Jacob] (Peace be upon him).

al-hikmat as-samadiyyah: The Wisdom of Refuge (or Recourse) which is contained in the Word of the Prophet Khalid (Peace be upon him).

al-hikmat as-subuhiyyah: The Wisdom of the Transcendence which is contained in the Word of the Prophet Nuh [Noah] (Peace be upon him).

al-hikmat al-'uluwiyyah: The Wisdom of Sublimity which is contained in the Word of the Prophet Musa [Moses] (Peace be upon him).

al-hikmat al-wujudiyyah: The Wisdom of Existence which is contained in the Word of the Prophet Daoud [David] (Peace be upon him).

hikmat al-wujud: The wisdom of existence. Existence itself is full of wisdom because Allah, the Wise, put everything in its place and He governs the affair. Wisdom may be gained from anything and everything in existence because Allah does not create anything without a purpose.
(See *basirah; nafas ar-rahman; wujud.*)

himma: Intense Spiritual Resolve. This is the most powerful force contained within man. It is the sincere and dedicated application of all of one's efforts and strivings towards attaining the desired Object - Allah. Through their *himma* the great friends of Allah possess the power to perform miracles. Yet, due to their knowledge *(ma'rifa)*, their slavehood *('ubuda)* and their perfect courtesy *(adab)* they refrain from exercising such spiritual resolve except when in compliance with a Divine Command. There can be no greater blessing for a human than the gift of being born into this earthly realm with the Pre-Eternal yearning to return to his Origin. It is the greatest gift that Allah gives to anyone. And, it is the Highest Luck, because this yearning, this *himma*, was established within the, as yet unformed soul, when it was still non-existent, (though existent), within the Knowledge of Allah. The opposites become united in such a human, who, though dwelling in an earthly body of clay and decomposition, has a yearning soul, composed of the noble virtues and immortal qualities. And for this Gift, the *murid* will never be able to express his thanks to his Lord.
(See *al 'abd; al 'abd; al-fayd al-aqdas; infi'al; isti'dad; ar-rahmaniyah; 'ubuda.*)

hilya: An ornament. This is a work of calligraphy or decorative art or literature which describes the Noble Qualities of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *nat; uswa hasana.*)

hilya sharif: A Noble ornament of the Holy Prophet Muhammad. These sacred works of art possess immense spiritual enery *(barakah)*. In certain instances the high degree of *barakah* emanating from a *hilya sharif* was considered to be of such value to the artist that it could intercede for him on the Day of Resurrection.
(See *barakah; ghulam; husn; wasila.*)

al-hiss: The faculty of sensation or the domain of the senses. The senses act as a veil over Reality and it for this reason that the lover of Allah

supplicates to have his senses removed! But, because man has been placed within the domain of the senses he has been given the means to purify his senses and draw closer to his Lord. Through the Remembrance of Allah *(dhikrullah)* the veil over his senses may be removed to reveal the Reality of those senses. When immersed in the *dhikr* his senses may be burned away and replaced by Allah. The *Hadith Qudsi* says, " ... Then, when I love him, I am his hearing through which he hears, his sight through which he sees, his hand through which he grasps and his foot through which he walks".
(See *"ana jalisu man dhakarani"; hayat ash-sha'n.; qurb al-fara'id; qurb al-nawafil.*)

hizb: Prayer or litany. The litany is of great protective power as with the famous "Litany of the Sea" *(hizb al-bahr)* of Shaykh Abu'l-Hasan ash-Shadhili.
(See *awrad; bahr.*)

Hu: "He." *Hu* stands for the Essence Itself. It stands for "He Who is Absent". *Dhikr* of *"Hu"* is one of the most powerful words of Remembrance. When the lover is annihilated in the Essence Itself, there is no duality, no *dhikr* of *"Hu"* - only Oneness, only the Beloved. When "He" is no longer absent, who is there to call to?
(See *adh-dhatiyun; ittihad; jam' al-jam'; sama'; wasl.*)

hubb: Love. "Love" is the motivating force of Allah's Self-Manifestation which is His creation of the creation. This is indicated in the *Hadith Qudsi* "I was a Hidden treasure and I loved to be known and so I created the creation." It is this love *(hubb)* which motivates the lover *(muhibb)* to turn towards the Beloved *(mahbub)* with a total turning.
(See *habibullah; al-haqiqat al-Muhammadiyyah; 'ishq; mahabbah; muhibb.*)

hubb-i-dunya: Love of the material world. Aspirations, yearnings and love must be turned away from the world and towards Allah if the seeker is sincere in his seeking. Attachment to anything is a barrier, no matter how small and seemingly insignificant that thing appears. Allah is jealous. Allah wants ALL of His lover, not just a part.
(See *ad-dunya; al-ghayrah; al-ghayrat al-ilahiyya; ikhlas; jalwa; khalwa; tajrid.*)

hubb al-fara'id: The love pertaining to obligatory works. Through purity of intention and sincerity of action man is brought nearer and nearer to Allah. In the Journey towards the station of Perfection known as "the Nearness of Obligatory Works" the motivation is from the Beloved, Allah. In this station the Divine Attraction *(jadhba)* takes priority over travelling *(suluk)*.
(See *al 'abd; 'ashiq; jadhba; kamal; mahabbah; muhibb; al-muqaarabun; niyya; qurb al-fara'id; suluk.*)

hubb-i-jah: Love of fame. *Hubb-i-jah* is one of the major obstacles on the Path to self-purification. To be aware of, and influenced by, the praise of men is to be distracted from awareness and Remembrance of Allah.
(See *farigh mashgul; ikhlas; jalwa; khalwa; mustawif.*)

hubb an-nawafil: The love pertaining to supererogatory works. Through purity of intention and sincerity of action man is brought nearer and nearer to Allah. This beautiful "approaching" results from the mutual love and affinity *(munasaba)* which exists between Allah and His lover *(muhibb)*. In the Journey towards the station of Perfection known as "the Nearness of Supererogatory Works" travelling *(suluk)* takes priority over Divine Attraction *(jadhba)*.
(See *jadhba; muhabbah; muhibb; munasaba; niyya; qurb an-nawafil; suluk.*)

Hud: The Prophet Hud (Peace be upon him) through whose Word descended the Wisdom of Uniqueness *(al-hikmat al-ahadiyyah)*.

huda: Guidance. It is Allah Who guides whoever He wants to Himself. The journey from the circumference to the Centre is under Divine Guidance and is specific to the people of yearning who travel the Spiritual Path. When He wants to join someone to Himself He guides them to His saints.
(See *afada; awliya; bay'ah; fana'; ghulam; idlal; al-Khidr; murid; murshid; nafas; salik; silsilat; uswa hasana; uwayss.*)

hudur: Presence with Allah. *Hudur* is the heart's presence with Allah when it is absent from everything else. The slave can never be present with Allah except through one of His Beautiful Names and in so doing a state of perfect courtesy *(adab)* is maintained.
(See *al 'abd; adab; "ana jalisu man dhakarani"; asma'; baqa'; dhakir; al-malamatiyya; salw; salw al-jam'.*)

hudur wa ghaybah: Presence and absence. This is presence with Allah and absence from oneself. When Allah is there, you are not. When you are there, Allah is not. The Holy Prophet Muhammad said, "The prayer *without you* is better than seventy." May the Blessings of Allah be upon him and Peace.
(See *fana'; ghaybah; hal; 'ishq; sama'; sukr; wajd.*)

hujum: Sudden attacks on the heart through the power of the moment. These occur without any effort or action on the part of the slave.
(See *bast; hal; jalal; jamal; qabd; qalb; sama'; al-waqt.*)

al-hukama' al-ilahiyyun: The divine sages. These are "those deeply rooted in knowledge" *(al-rasikhun fi'l-'ilm)*.
(See *al 'abd; ahl al-kashf wa'l-wujud; 'arifin; aqdasi; awliya; al-ilahiyyun; al-khalifah; al-malamatiyya; al-muhaqqiqun; al-rasikhun fi'l-'ilm; wilaya.*)

al-hukm: The judgement or order or property which rules over a thing. Just as a king rules over his subjects according to the level of kingship, so it is the level of the thing that rules, not the entity of the thing. It is this property of a thing which is perceived by the insight *(basirah)* of the one with unveiling *(kashf)*. The property is rooted in the Divine Name which rules over that thing. The True Muhammadan heirs, the *malamatiyya*, who are the people of "no station" *(la maqam)*, always regard their entity, not their level. This is a sign of perfect courtesy *(adab)* and slavehood *('ubuda)*.
(See *al 'abd; adab; ahadiyyat al-kalima; ahkam; la maqam; makan; makanah; martaba; 'ubuda.*)

hulul: Incarnation. This word implies the indwelling of the Divine in man, which is the entering of one thing into another. "Incarnation" *(hulul)* and "unification" *(ittihad)* are considered to be heretical doctrines. They have been condemned by the Men of Allah; those who know that "the slave remains the slave and the Lord remains the Lord" no matter how close they are to each other, and that "Only Allah knows Allah, and only Allah sees Allah, and only Allah worships Allah." He who is lost in Allah, is not Allah Himself. The *hululis* are the adherents of the doctrine of "incarnation".
(See *Hu; ittihad; jam' al-jam'; sama'; wasl.*)

hurriyyah: Freedom. This is the ultimate freedom of being a slave of Allah. Such a slave is the noble soul who is emancipated from creatureliness. In finding himself to be a slave he discovers his own essential non-existence and is therefore free. But, the paradox of this condition is that once freedom *(hurriyah)* is realized it immediately opens up the knowledge that there is no freedom, for only the Essence Itself is "Independent of the worlds".
(See *al 'abd; amanat; al-khalifah; 'ubuda.*)

huruf: The letters (of the alphabet). The term *huruf* is given to a complex science and symbolism which is based on the letters of the Arabic alphabet. *Huruf* plays an important role in some of the litanies of the various Islamic Spiritual Paths *(turuq)*. The repetition of certain combinations of the *huruf* may be used as vehicles to take the *murid* to higher levels of awareness. Just as the vocalised letters of the alphabet issue from the breath of the human breather so the existent things within the cosmos issue from the Breath of the All-Merciful *(nafas ar-rahman)*. Through the *nafas ar-rahman* Allah emerged from His Essence and the cosmos was made visible through the letters spoken upon this Divine Breath. The place of articulation of the letters within the human breather corresponds to the preparedness *(isti'dad)* of the immutable entities *(al-a'yan al-thabita)*.
(See *al-a'yan al-thabita; bay'ah; isti'dad; kalam; nafas; nafas ar-rahman.*)

husn: Beautiful. The most beautiful of Allah's creation is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the locus of every beautiful thing. "Allah is Beautiful and He loves Beauty" and the Holy Prophet Muhammad is the Beloved of Allah. The one who is annihilated in Rasulullah sees this Beauty in all things and at all times. For him the Reality of Muhammad fills the length and the breadth of existence.
(See *fana' fi-rasul; ghulam; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; hilya sharif; nur Muhammadiyya; takhalluq; al-tul wa'l-'ard; uswa hasana; ziyarat.*)

husn al-akhlaq: The beautiful character traits with which the Holy Prophet Muhammad was sent and of which he is the perfect embodiment. The assuming of these beautiful character traits is the alchemical work of the Islamic Spiritual Path. Under the direction of a qualified Master *(Murshid, Shaykh, Pir)* the disciple *(murid)* is given the means by which he can transform his base character traits into the beautiful and noble ones and, in so doing, fulfill his *raison d'etre.*
(See *AHMAD; amanat; insan al-kamil; kamal; MUHAMMAD; MUSTAFA; takhalluq; uswa hasana.*)

Huwa: "He." This is the Supreme Self, the Non-Manifest Being. *Huwa* indicates the Essence Itself which is always in the Unseen and remains in Itself Incomparable.
(See *ALLAH; al-ahadiyyah; al 'ama; al-aniyyah; ankar al-nakirat; asma' dhatiyyah; dhat.*)

Huwa Huwa: "He is He." Allah is Allah. The Essence is the Essence. The Unknowable is the Unknowable. He is He. This is the bewildering bewilderment *(hayrah).*
(See *'arifin; hayrah; sama'; wujud.*)

Huwa, la Huwa: "He, not He." This dynamic phrase contains the secret and mystery and the ultimate paradox of existence. Everything is "He" *(Huwa)* and everything is "not He" *(la Huwa).* The knowers and lovers of Allah have penetrated this mystery and are utterly bewildered. The World of Imagination is the Realm of *Huwa, la Huwa.* It is the realm in which this mystery may be momentarily grasped.
(See *al-'arif; 'arifin; hayrah; khayal; sama'; wajd.*)

huwiyyah: He-ness. This is the Unseen Reality. It is the Inward aspect of Abstract Oneness *(al-ahadiyyah).* This is Being, totally Hidden and Unknowable. This is the Hidden Treasure. This is the placeless "place" to which Allah's intoxicated lovers and sober knowers long to return.
(See *ALLAH; al 'abd; al-ahadiyyah; al-akhfa; akhfa al-khafi; al-'arsh al dhat; baqa'; adh-dhatiyun; fana'.*)

I

'ibada: Worship and service of Allah with absolute obedience and love. Man was created in order to "know" Allah. Therefore the essential meaning of *'ibada* is Knowledge of Allah. Allah says in *al-Qur'an,* "I created jinn and men only to worship (know) Me" (51:56). The Holy Prophet Muhammad said, "Perfection *(ihsan)* is to worship (know) Allah like you see Him." *'Ibada* should penetrate every aspect of a man's existence. The rites and rituals of *Islam* are the outer forms containing the inner meanings which will enable the worshipper to become a knower.
(See *al 'abd; amanat; al-'arif; ihsan; ma'na; ma'rifa; sura.*)

'ibarah: Verbal expression. Many of the Great Masters of *Tasawwuf* have been given the gift called "Opening of Expression" *(futuh al-'ibarah)* through which they are able to express highly mystical concepts, visions and seemingly inexpressible spiritual experiences. In some cases it is the *murid* who gives verbal expression to the subtle allusions *(isharah)* through which his own *Murshid* transmitted the Teaching.
(See *ahl-i-ibarat; isharah; simaimah; subha.*)

Iblis: This is the personal name of satan *(shaytan)*. Symbolically *Iblis* is the fancy of 'otherness' from Allah.
(See *akhira; b'ud; idlal; jahannan; jihad al-akbar; nafs al-ammara; nafs al-hayawaniyya; nar.*)

ibn al-waqt: The son of the moment. The *Sufi* is called the son of the moment *(ibn al-waqt)*. Through his consciousness of Eternity and his perpetual Remembrance of Allah and his presence with Allah he keeps himself with the timeless instant that is "Now". He has no desire to be 'before' or 'after' this moment because he knows that Allah *is* this moment.
(See *'abd al-waqt; 'adib al-waqt; ahl al-kashf wa'l-wujud; an; an al-daim; 'arifin; awliya; da'im; sama'; wujud.*)

Ibrahim: The Prophet Abraham (Peace be upon him) through whose Word descended the Wisdom of Unbounded Love *(al-hikmat al-muhaymiyah)*.

ibtihaj: Bliss. The Divine Marriage is the attentiveness *(tawajjuh)* of Allah towards the possible thing in its state of non-existence. This Marriage combines the desire of love *(al-iradat al-hubbiyya)* with bliss *(ibtihaj)*. The child of this Marriage is "the bestowal of existence" upon the possible thing.
(See *al-amr; al-a'yan al-thabita; nikah; tawajjuh; wujud.*)

ibtila: Trial. In being subjected to trial *(ibtila)* and affliction *(bala')* the *Sufi* gains more Knowledge of Allah, Who is the First Cause. When hard times (trials) come the *Sufi* has a feast day *('id)*, because he sees beyond the trial to Allah Himself. He sees beyond the contraction to The One Who Contracts *(al-Qabid)*. For ordinary man there can be a negative side to his assuming the traits of the Divine Names. In manifesting such Names as the Slayer, the Avenger or the Terrible-in-Punishment, man faces a trial *(ibtila)*.
(See *bala'; idlal; takhalluq.*)

'id: Festival or feast day. For the lover of Allah this festival is the recurrent celebration of the arrival of the Beloved. When Allah enters the courtyard of His lover's heart that moment is the moment of bliss. The hunger, thirst, pain and ordeal all evaporate and disappear with that first waft of the delicate fragrances from the approach of the Beloved. The *Sufis* also regard hardships as feast days, because such trials cause the lover to cling even more desperately to the Beloved. In each hardship or trial they see only the Hand of the Beloved, the First Cause - Allah.
(See *al 'abd; 'ashiq; 'arifin; awliya; bala'; ibtila; sama'; 'ubuda.*)

'id al-adha: The Festival of the Sacrifice. This Great Feast Day is celebrated after the slave has stood in the Presence of His Oneness, (symbolized by the standing at the Mount of Mercy on the Plain of *Arafat* outside of Holy Mecca). When the lower self has been reduced to naught, slaughtered and sacrificed *(qurban)* in this Divine Presence then, and only then, can the *'id* be celebrated.

(See al 'abd; Arafat; hajj; Haram; insan al-kamil; jam' al-jam'; kamal; mi'raj; nafs al-kamila; qurban; sidrat al-muntaha; 'ubuda.)

'id al-fitr: The Festival of Fast-breaking. When the traveller *(salik)* observes the inward fast by striving to purify his thoughts, words, deeds and heart, and when through such striving he succeeds in abstaining from everything that is "other-than-Allah", he then breaks his fast on lawful food. His lawful food is seeing Allah established in everything, in everyplace and at all times.
(See *al 'abd; amanat; baqa'; al-baqa' ba'da 'l-fana'; fana'; fi sabilillah; insan al-kamil; uswa hasana.*)

idafa: Correlations or relationships. The Divine Names demand relationships because the Divine Names are what make the cosmos manifest. The Powerful *(al-Qadir)* demands the object of power *(maqdur)*. The Merciful *(ar-Rahman)* demands an object of mercy *(marhum)*. The Lord *(rabb)* demands a vassal *(marbub)*.
(See *asma'; tanazzul.*)

idbar: "Transmit" or "turn away". When Allah created the Intellect *(al-'aql)* He said to it: "Receive" *(iqbal)* (or "turn towards [Me]"). When it had received He said to it: "Transmit" *(idbar)* (or "turn away [from Me]") and it transmitted. The First Intellect is synonymous with the Supreme Pen *(al-qalam al-a'la)*, which is none other than the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. The terms *iqbal* and *idbar* indicate the function of Mediator or Supreme Barzakh between the Unseen World and the World of manifestation.
(See *al-'aql; al-barzakh; al-haqiqat al-Muhammadiyyah; insan al-kamil; nur Muhammadiyya; al-qalam al-a'la; tanazzul.*

idhn: Permission (of one in authority). It is always the higher authority that gives permission to that which is lower. Therefore within the Spiritual Path this permission always comes from The Highest Authority - Allah. Permission *(idhn)* for the *murid* to undertake spiritual practices is given by his *Murshid*. In reality this permission descends from Allah Almighty through His Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and then into the hearts of the Noble *Mashayekh* of the Spiritual Paths. It is this Supreme Permission that permeates the spiritual practices and infuses them with their powerful *barakah*.
(See *afada'; ahl'l-Tariqa; awrad; barakah; fana'; murid; murshid; nafas; salik; silsilat; suluk; tawfiq.*)

idlal: Misguidance. Man has been given the choice as to which path he takes on the return journey to his Origin. In this life he can make the Journey of Return to his Sacred Centre under Divine Guidance

(huda) which is manifested in the Prophets of Allah and His friends. But, he can be prevented from making the journey in this life due to Misguidance *(idlal)* which is manifested in Satan *(shaytan)* and his friends.
(See *hayawaniyah; huda; Iblis; jahannam; nafs; nar.*)

idmihlal: Withering away of the self. This is a high degree of self-annihilation *(fana')*.
(See *fana'.*)

idrak: Perception. "Allah is the Light of the heavens and the earth" and it is through the Light of Allah that all perception takes place."Allah took a handful of His Light and said to it, 'Be! Muhammad'". The creation, which is the outward manifestation of the Hidden Treasure, is seen and known through the Holy Prophet Muhammad. But, only the knowers *('arifin)* know that they are seeing it through the Reality of Muhammad. Without him all is darkness. "Light the world, too long in darkness, with Muhammad's radiant name." The Chosen One, al-Mustafa, said, "Who has seen me, has seen Allah." Existence is the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. For perception to take place there must be light.
(See *'arifin; fana' fi-rasul; ghulam; al-haqiqat al-Muhammadiyyah; "laulaka, laulaka ma khalaqtu'l-aflaka"; nur Muhammadiyya; zill.*)

Idris: The Prophet Enoch (Peace be upon him) through whose Word descended the Holy Wisdom *(al-hikmat al-quddusiyyah)*.

idtirar: Compulsion (as opposed to free choice). The angels are servants of Allah, but only by compulsion. Man is a servant of Allah by compulsion *(idtirar)* through his obligatory works and he is a servant by free choice *(ikhtiyar)* through his supererogatory works.
(See *al 'abd; fara'id; ikhtiyar; nawafil; nawafil al-khayrat; qurb al-fara'id; qurb al-nawafil.*)

iftiqar: Poverty or essential need. All of creation is in a state of poverty and essential need towards Allah, the Creator, for it is only through Allah that the existent things have existence. The one who is totally aware of his essential need and poverty, his *iftiqar*, is the *faqir*, the *Sufi*. This poverty is reciprocal because Allah also needs His creation in order that the Hidden Treasure may become manifest.
(See *al 'abd; adab; faqir; idafa; ilahiyyat; miskin; muflis; 'ubuda.*)

al-ihsan: Excellence or perfection or sanctifying virtue or spiritual beauty. *Ihsan* has three degrees: i) to do the good that should be done with one's property, words, acts and states; ii) to worship with total

presence like one was actually seeing one's Lord; iii) to contemplate Allah in all things, at all times and always. Ihsan is the third rung on the seven-runged ladder of Knowledge. These seven levels are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin; al-islam.*

(See *al 'abd; basirah; dhakir; hudur; 'ibada; takhalluq; uswa hasana.*)

ijad: To bring into existence or to bestow with existence. This bestowal of existence is infinite because Allah, the Bestower, is Infinite. Existence only becomes manifest through His Names and what comes out of His Names is infinite.

(See *al-amr; asma' Allah; al-a'yan al-thabita; kavh; nafas ar-rahman; wujud.*)

i'jaz: Inimitability. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) was given inimitability *(i'jaz)* through *al-Qur'an*, which is Allah's Word. Through *al-Qur'an* he acts as Allah's spokesman and therefore he cannot be imitated.

(See *furqan; habibullah; hamalat al-Qur'an; 'iqra; nabi; al-Qur'an.*)

ijmal: Undifferentiated mode. Within the Knowledge of Allah all of the immutable entities are differentiated. Allah distinguishes each entity and does not see them as undifferentiated. The root of the cosmos is Allah, and the cosmos itself is the manifestation of the Divine Names. All that we actually see is the Names. The human is the outward form of all of the Names in undifferentiated mode *(ijmal)*, and the cosmos is the outward form of the Names in differentiated mode *(tafsil)*.

(See *'alam saghir; asma'; insan kabir; tafsil.*)

ijtihad: Individual effort and striving. Outwardly this takes the form of individual endeavour to earn knowledge of the Sacred Law *(shari'a)*. Inwardly the efforts of the individual are directed towards self-purification in order to gain Knowledge of Allah. Such a striving *(ijtihad)* for knowledge is contrasted with the bestowal *(wahb)* of knowledge. There are many seekers, but "opening" *(fath)* and "unveiling" *(kashf)*, both of which are gifts of Grace, come only to the one who is receptive and prepared to receive this Knowledge.

(See *fath; isti'dad; jihad al-akbar; kashf; mujahadah.*)

ijtima': To come together. Allah, the Real *(al-Haqq)* is both Essence and Divinity. The Real, as Divinity, may come together with His creation. Allah descends and the slave ascends to meet within a mutual waystation *(munazala)*. But such a "coming together" is impossible for the Essence Itself, Which is Incomparable and Inaccessible.

(See *munazala; tadalli; talaqqi.*)

ikhlas: Sincerity and purity of intention. Without this noble quality man is unable to advance towards his Lord. With it he is able to traverse great distances and attain to great heights of knowledge.
(See *adab; af'al; 'amal; basmallah; ihsan; iman; mujahadah; niyya; takhalluq; uswa hasana.*)

ikhtiyar: Free choice or spontaneity (as opposed to compulsion). The angels are servants of Allah only by compulsion. They have no choice. Man is a servant of Allah by compulsion *(idtirar)* through his obligatory works and he is a servant of Allah by free choice *(ikhtiyar)* through his supererogatory works. And he has been given the free choice as to which Path of Return he takes to his Origin. The *'arif*, the knower of Allah, is the one who knows the moment *(al-waqt)* and therefore knows that Allah IS the moment. Allah gives to such a knower free choice and spontaneous *(ikhtiyar)* knowledge in each instant and in each breath. This slave, knower and lover takes his knowledge directly from *al-Hayy*, the Living. He drinks from the Water of Life *(ab-i-hayat)* which is ever fresh and ever renewed.
(See *fara'id; huda; idlal; idtirar; jabr; la takrar fi'l-tajalli; nawafil al-khayrat; qurd al-fara'id; qurb an-nawafil.*)

ikhtisas: Election. This term applies to those who are the chosen ones of Allah and His elect.
(See *"Alastu birabbikum"; awliya; bala'; al-ghayrah; isti'dad; al-khassa; khasat al-khassa; al-malamatiyya; al-muhaqqiqun; al-muqarrabun.*)

'ilah: This word indicates "god", with a small "g", as compared with THE God Who is *Allah*. But, in Reality "there is no god, only Allah" *(La ilaha illa'llah)*.
(See *ALLAH; ism 'alam; la ilaha illa'llah; al-muhaqqiqun; tanazzul; tawhid; wahdat al-wujud; wujud.*)

ilahiyyah: The Divinity. Allah has two Aspects or Faces. One is His Unknowable and Hidden Aspect which is the Essence Itself. This Face of the Absolute is turned away from His creation. The other Aspect is His being the Divinity. This Face is turned towards His creation. The term *ilahiyyah* indicates every Divine Name that is related to Allah's creation.
(See *asma'; dhat; adh-dhatiyun; al-muhaqqiqun; al-Qur'an; wajh; wajh Allah; al-wajh al-khass.*)

al-ilahiyyat: The divine things. The root and origin of every existent thing is Allah. Each entity comes from within Allah's Knowledge. The cosmos itself is nothing but the manifestation of the Hidden Treasure. It is the manifestation of Allah's Names. Even though the existent things reflect the Names the Divine Face or Aspect is not

clearly reflected in all the existents. Every existent thing is a face of the Absolute, but only the Pure and Perfect Men reflect the Divine Face. The one whose inner-eye has been opened, the knower, can easily discern the Face of the Divine from the Face of the Absolute.
(See *al-'arif; asl; al-asl al-ilahi; asma'; basirah; insan al-kamil; munasaba; sama'; simsimah; wajh; wajh Allah; al-wajh al-khas.*)

al-ilahiyyun: The divine ones. These are the highest among human beings. They are the Friends of Allah who have passed beyond the states and stations and have no station *(la maqam)*. The Real, *al-Haqq*, is identical with them.
(See *la maqam; al-malamatiyya; al-muhaqqiqun.*)

ilham: Divine inspiration or effusion. *Ilham* is an inblowing *(nafth)* of the Holy Spirit *(ruh al-qudus)* into the heart of a Prophet or a Friend of Allah. *Ilham* is distinct from Revelation *(wahy)* which is specific only to the Prophets of Allah. The Divine *ilham* is the immense spiritual force through which the Friends of Allah speak their words of Wisdom, write their books of Knowledge, sing their songs of Divine Love. Only the purified heart which has been sanctified through the *dhikrullah* is worthy of this inblowing of *ilham*. The Verified Shaykh can recognize the one into whom it is blown and the work of creative inspiration which results from that inblowing. The Word of Allah descends firstly as Revelation *(wahy)*, secondly as Inspiration *(ilham)* and thirdly as Incoming Thoughts *(khawatir)*.
(See *'alim rabbani; barakah; dhawq; haykal; 'ibarah; khawatir; murshid; nafth; qawwal; ruh al-qudus; wahy.*)

'illah: Motivation. *'Illah* is the motivation through which Allah directs His slave. A secondary cause may or may not be used as a mediator for this motivation.
(See *asbab.*)

'ilm: Knowledge or science. *'Ilm* is the analytical and indirect knowledge which results from investigation and study. *'Ilm* is contrasted with *ma'rifa*, the direct knowledge which occurs through the experiences of "tasting" *(dhawq)*, "opening" *(fath)* and "unveiling" *(kashf)*. Generally this term applies to exoteric knowledge, but sometimes it indicates esoteric knowledge as with "Knowledge of Certainty" *('ilm al-yaqin)*.
(See *ahl al-kashf wa'l-wujud; basirah; dhawq; fath; 'ilm al-yaqin; kashf; ma'rifa; wujud.*)

'ilm al-ahwal: Knowledge of the spiritual states.
(See *hal; 'ilm-i-hal; lisan al-hal; sahib al-hal; sirr al-hal.*)

al-'ilm bi Allah: The Knowledge of Allah. This is the knowledge which is embraced in the heart. The heart is the "sacred place" where man encounters Allah. The more the heart is polished with the Remembrance of Allah *(dhikrullah)* the greater is its capacity to receive Knowledge of Allah.
(See *amanat; 'arsh al-akbar; dhikrullah; insan al-kamil; nur; qalb; wusi'.*)

'ilm al-'aql: Knowledge of the intellect.
(See *al-'aql.*)

'ilm al-asrar: Knowledge of the Mysteries.
(See *asrar.*)

'ilm al-batini: Knowledge of the Inward. Because Allah is the Outwardly Manifest *(az-Zahir)* and the Inwardly Hidden *(al-Batin)* Knowledge of Allah necessarily encompasses both the Inward and the Outward aspects of existence.
(See *ashab; ashab-i-'ilm-i-batini; ayat; batini; al-batiniyya; jam'uhu al-diddayn; zahir.*)

'ilm-ul-dhawq: Knowledge of Tasting. This Knowledge is specific to the People of the Spiritual Path *(tariqa)*. It is that knowledge which comes through "direct experience". Those who have tasted know. Those who have not tasted tasted do not know.
(See *dhawq; fath; al-fikr; hayrah; ilham; istidlal; ladunni; ma'rifa.*)

'ilm al-ghayb: Knowledge of the Unseen. This Knowledge is a gift of Allah's Grace which He gives to whosoever He Wills.
(See *ahl al-kashf wa'l-wujud; dhat; ghayb; al-hadarat; hadarat al-dhatiyyah; al-muhaqqiqun; an-ni'mah; tajalli ghayb.*)

'ilm-i-hal: Knowledge of the state. This knowledge is the contemplation, within the heart, of the mystery of the state which is between the slave *('abd)* and his Lord *(Rabb)*.
(See *asrar; hal.*)

'ilm ladunni: Divine (God-given) Knowledge. This is a sacred knowledge which has not come through reflection or consideration but has descended into the heart directly from Allah. *'Ilm ladunni* is that knowledge which was given to al-Khidr (Peace be upon him).
(See *al-fikr; kashf; al-Khidr; ladunni; ummi; uwaysi; wujud.*)

'ilm al-mutlaq: Knowledge of the Absolute.

'ilm-i-qiyam: Knowledge of Allah's standing as the slave's Observer. This is a precious knowledge in which the slave is kept in constant awareness of Allah.
(See *al 'abd; hudur; hudur wa ghayba; iqamat; 'ubuda.*)

al-'ilm al-rasmi: Exoteric knowledge.

"al-'ilm tabi li'l-ma'lum": "Knowledge follows its object." The object of knowledge determines the knowledge itself. Allah does not make a thing the way it is, rather He knows the way it is in His Knowledge. He knows that thing through knowing Himself.
(See *al-a'yan al-thabita*.)

al-'ilm al-ummi: Unlettered Knowledge. This is knowledge which is not acquired through reflection and consideration. It is God-given knowledge.
(See *'ilm ladunni*.)

'ilm al-yaqin: The Knowledge of Certainty. There are three stages of Certainty: *'ilm al-yaqin* (The Knowledge of Certainty), *'ayn al-yaqin* (The Eye of Certainty) and *haqq al-yaqin* (The Truth of Certainty). When considering this triad the Knowledge of Certainty occupies the first stage. It could be likened to hearing the description of a fire. It is followed by the Eye of Certainty *('ayn al-yaqin)*, which is like actually seeing the light of the flames of that fire. Finally there is the Truth of Certainty *(haqq al-yaqin)* which is being consumed by the flames of that blazing fire. *Haqq al-yaqin* is the final stage in the ascent before attaining Real *Islam*. The seven levels of knowledge through which the traveller *(salik)* must pass are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin* and *al-islam*.
(See *fana'; suluk; 'uruj*.)

'ilm al-zahir: Knowledge of the Outward. This term generally applies to that knowledge possessed by the Doctors of Law. However, because Allah is the Inwardly Hidden *(al-Batin)* and the Outwardly Manifest *(al-Zahir)*, to attain to True Knowledge of Allah, knowledge of both the inward and outward are necessary.
(See *asbab; ayat; al-baqa' ba'da 'l-fana'; 'ilm al-batini; kamal; al-malamatiyya; al-muhaqqiqun; takhalluq*.)

iltidhadh: Enjoyment. *Iltidhadh* refers to the pleasure *(ladhadha)* which is experienced in the encounter *(liqa)* between lover and Beloved. Allah jealously guards and protects His lovers. Part of this jealousy is Allah's keeping the lovers at a distance from Himself, for a time, so that the pleasure of encounter will be intensified.
(See *adab al-suhba; ghaybah; liqa; istishab; suhba*.)

Ilyas: The Prophet Elias (Peace be upon him) through whose Word descended the Wisdom of Intimacy *(al-hikmat al-inasiyyah)*.

imam: The leader in prayer. The *imam* is "the one who is followed"

When the heart has been purified through spiritual endeavour and love of Allah it becomes worthy of being the place which will contain Allah. Such a heart is the real *imam*, the truthful leader, who is to be followed in the prayer. The sanctified heart *(qalb)* has the means to guide and lead the intellect *(al-'aql)* to Knowledge of Allah. Al-Khidr (Peace be upon him) is likened to the heart and the Prophet Musa (Peace be upon him) is likened to the intellect. And al-Khidr said, "Verily thou wilt not be able to have patience with me. And how canst thou have patience about things about which thy understanding is not complete?" (*al-Qur'an* 18:67,68). When the heart leads the intellect, albeit momentarily, then True Knowledge of Allah descends into that heart.
(See *al-'aql; al-Khidr; 'ilm ladunni; qalb.*)

al-imamani: "The Two Imams." Within the *Sufi* hierarchy there are two who are called the *imams*. One is from the right of the *ghawth* and he oversees the invisible world. The other is from the left of the *ghawth* and he oversees the material world. The latter acts as deputy *(yukhlifu)* of the *ghawth*.
(See *ghawth.*)

imamiyyah: The wisdom of religious leadership. *Imamiyyah* is the wisdom of leadership which is contained within the sanctified heart of man.
(See *Harun; al-hikmat al-imamiyyah; imam.*)

iman: Faith. *Iman* is to feel secure and safe. *Iman* is belief, and it is the verbal expression of that belief and it is putting that belief into practice. It is the second rung on the ladder to perfection: verbal surrender *(al-islam)*, faith *(iman)*, sanctifying virtue *(ihsan)*, the Knowledge of Certainty *('ilm al-yaqin)*, the Eye of Certainty *('ayn al-yaqin)*, the Truth of Certainty *(haqq al-yaqin)* and Unconditional surrender with Knowledge *(al-islam)*.
(See *'ayn al-yaqin; haqq al-yaqin; ihsan; 'ilm al-yaqin; insan al-kamil; al-islam; kamal; nafs al-lawwama; ruku.*)

al-imarah: This term refers to the gathering for collective Remembrance of Allah *(dhikr)*. Such a gathering is accompanied by dancing *(raqs)*, and dancing is the rapture of the spirit.
(See *dhikr; halqa; raqs; sama'.*)

imkan: Possibility. Allah is All-Possibilty and Allah is Infinite and Eternal and Absolute. Possibility *(imkan)* is contained within Allah, the Necessary Being, Who recreates the cosmos in a new form in every instant. Unlimited possibilities come into being within each instant. And it is this endless possibility which is opened to the lover *('ashiq)* and knower *('arif)* of Allah once he is annihilated

in Allah *(fana' fillah)*. He has entered the endless unfolding of Knowledge which is *Islam*.
(See *al-a'yan al-thabita; hayrah; al-islam; khalq jadid.*)

imtihan: This is the fear, grief, contraction and awe coming from Allah and entering into the hearts of His friends *(awliya)*. The affliction *(bala)* which affects both the heart and the body of the friend *(wali)* is considered to be a more honourable and exalted condition than *imtihan*.
(See *al 'abd; awliya; bala; istislam; 'ubuda.*)

al-imtinan: A free gift or a gratuitous kindness. The Divine Mercy is an essential mercy in that it is a free gift to every existent thing. Nothing is excluded from this gift of His Infinite Mercy.
(See *rahma.*)

inabat: To return from minor sins to Love.
(See *awbat; 'ishq; tawba.*)

al-in'am: A blessing. Allah created man only to worship and know Allah. Man's creation is a blessing from Allah, firstly through having been given existence, secondly through having been brought out of the darkness and distress of non-existence, thirdly through having been given the possibility of assuming the traits *(takhalluq)* of the Divine Names and lastly in being made Allah's representative *(al-khalifah)* on earth. The blessings which Allah showers upon mankind are infinite. In knowing just how blessed they are, the truly Blessed Ones amongst His slaves continually supplicate for Allah to shower His Eternal Blessings upon the Best of creation, the Holy Prophet Muhammad - May the Blessings of Allah be upon him and Peace.
(See *insan al-kamil; karb; al-khalifah; raba; rahma; "sallallahu alaihi wasalam"; takhalluq; uswa hasana.*)

'inayah: Grace. The Grace of Allah surrounds us. We are immersed in His Loving-Kindness. Each step of the Journey of Return to Allah is taken through His Grace. Without Allah we can do nothing.

infi'al: Receptivity or passivity or readiness to be acted upon.The receptivity of the existent entity is closely related to its preparedness *(isti'dad)*. Such a receptivity or passivity is necessary if the *murid* is to "travel" along the Spiritual Path, under the direction of his *Murshid*. And this condition of *infi'al* was established in Pre-Eternity, at the Covenant *(al-'ahd)*.
(See *adab al-suhba; "Alastu birabbikum"; haqiqat at-tawajjuh; isti'dad; munasaba; salik; suhba.*)

inhiraf: Disequilibrium. All spiritual illness are based upon an inner disequilibrium which has its root in the base character traits of the individual. Through spiritual endeavour *(mujahadah)* and the sincere turning to the Remembrance of Allah *(dhikrullah)* the base character traits may be transformed into noble ones. With the assuming of the noble character traits *(takhalluq)* equilibrium and harmony will be attained.
(See *dhikr; i'tidal; mizaj; mizaj mustaqim; mujahadah; nash'a; takhalluq; uswa hasana.*)

inhisar: To be confined. Everything is confined except the Essence Itself. The Essence never becomes manifest. Were It to become manifest It would be known. Were It known It would be encompassed which would limit It. Its limitation would lead to Its being confined *(inhisar)*, and were it confined it would be owned. The Unknowable Essence is Exalted above everything.
(See *dhat; hadd.*)

inniyyah: The Essence Itself. The Ipseity of the Real.
(See *dhat.*)

inqiyad: Obedience. *Inqiyad* is that type of obedience or submission which is indicated by the first *Islam*. It is obedience "on the tongue", not within the heart.
(See *al 'abd; hadd; hasr; al-Islam; ta'ah; 'ubuda.*)

insan: Man himself. Mankind.
(See *ahl Allah; al-'arif; amanat; faqir; kafir; al-khalifah; khayr al-khalq; insan al-kamil; al-malamatiyya; miskin; muflis; al-muhaqqiqun; uswa hasana.*)

al-insan al-hayawan: Animal man. This is man cast down to the "lowest of the low". Here he appears and acts as an animal in human form. He is in a state of gross disequilibrium, having not yet actualized the divine form which would make him a human being.
(See *haywaniyyah; inhiraf; insan al-kamil; i'tidal; nafs al-haywaniyya; takhalluq; 'uruj at-tarkib.*)

insan kabir: The great man. This term is applied to the universe, the macrocosm. The signs *(ayats)* of Allah are on the horizons, in the macrocosm, and within ourselves, the microcosm. The universe is the great man *(insan kabir)* and man is the small universe *('alam saghir)*.
(See *'alam saghir; ayat; jism.*)

al-insan al-kamil: The Perfect Man. He is the viceregent *(khalifah)* of Allah, through whom Allah contemplates His Own Name-derived Perfection. The Perfect Man has actualized the divine form and in carrying the Trust has fulfilled his *raison d'etre*. It is through the

Perfect Man that Allah enters the world. *Al-insan al-kamil* is one of the names given to the Supreme Barzakh *(al-barzakh al-a'la)*. Man consists of a body and a spirit which governs it. The cosmos also consists of a body and a spirit which governs it. It's spirit is the Perfect Man *(al-insan al-kamil*. Without him the cosmos is likened to a discarded body.

(See *amanat; al 'abd; al-barzakh al-a'la; kamal.*)

insaniyyah: Humanness or human nature.

inshirah: Expansion of the breast. This expansion is due to the Light contained within the breast. The Light is from Allah and it is Knowledge of Allah. Without this Light the breast remains in darkness and ignorance. This *inshirah* is continuous, from the initial expansion when the heart responded to the call of *Islam*, through to the endless unfolding of Knowledge from the Essence which is the Pure Source of *Tasawwuf*.

(See *'arifin; al-islam; ma'rifa; nur.*)

intibah: The departure of heedlessness from the heart. This occurs when Allah admonishes His slave. Such an admonition fills the heart with awe and in so doing the heart turns, with an utter turning, towards Allah.

(See *dhikr; jalal; khashya.*)

intiqal: Transferral or transmigration or passage. On the Journey of Return the friends of Allah *(awliya)* pass from station *(maqam)* to station. In moving to a higher station they do not depart *from* the lower one, rather their passage is *with* the lower one. It is the same with knowledge. One does not become ignorant of a former knowledge when a new knowledge is attained. It is a passage *(intiqal)* from knowledge to knowledge, from station to station.

(See *awliya; maqam; nawm.*)

intiqal-i nisbat: This is the transferral of lofty spiritual qualities from the *Shaykh* to his successor, at the moment of the *Shaykh's* death.

inzi'aj: The agitation of the heart whilst in the state of ecstasy *(wajd)*. This agitation is caused by the The Reprover *(al-zajir)*, the admonisher of the truth, who is within the slave's heart.

(See *sama'; wajd; wujud.*)

iqamat: The slave stands straight before his Lord, without deviation or crookedness or swerving. He is steadfast and present with his Lord.

(See *al 'abd; adab; hudur.*)

iqamat al-salat: Standing for the obligatory prayer. At such a time all voluntary acts of worship are forbidden.
(See *fara'id; hudur; qurb al-fara'id; al-rasikhun fil-'ilm.*)

iqan: Assurance or certainty.
(See *al-yaqin.*)

iqbal: "Receive" or "turn towards". When Allah created the Intellect *(al-'aql)* He said to it: "Receive" *(iqbal)* (or "turn towards [Me]".) When it had received He said to it: "Transmit" *(idbar)* (or "turn away [from Me]") and it transmitted. The First Intellect is synonymous with the Supreme Pen *(al-qalam al-a'la)*, which is none other than the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. The terms *iqbal* and *idbar* indicate the function of Mediator or Supreme Barzakh between the Unseen World and the World of manifestation.
(See *al-'aql; al-barzakh; al-haqiqat al-Muhammadiyyah; insan al-kamil; nur Muhammadiyya; al-qalam al-a'la; tanazzul.*)

iqra': "Read" or "Recite". This profound word was the first word of Revelation from Allah to His Beloved Messenger Muhammad (May the Blessings of Allah be upon him and Peace). From the moment that *"iqra'"* entered the world mankind was given the opportunity to embark upon the perfect and complete method of Returning to the Beautiful Face of Allah.
(See *furqan; al-islam; al-Qur'an; takhalluq; uswa hasana; wajh.*)

irada: Desire. *Irada* is the pain of love in the heart. There is no free choice involved with desire because when it fills the heart the lover is overwhelmed. He is compelled to seek the Beloved with all of his being. The *murid* is "the one who desires Knowledge of Allah".
(See *'ashiq; majnun; sama'; wajd.*)

al-iradat al-hubbiyya: The desire of love. It is through this desireof love that Allah turns His attentiveness *(tawajjuh)* towards the possible thing *(mumkin)* and brings it into existence. The desire of love is the motivating force through which the Hidden Treasure was made manifest.
(See *al-haqiqat al-Muhammadiyyah; ihtibaj; "laulaka, laulaka, ma khalaqtu'l-aflaka"; mumkin.*)

Is'haq: The Prophet Isaac (Peace be upon him) through whose Word descended the Wisdom of Divine Truth *(al-hikmat al-haqqiyyah)*.

isharah: Symbolic allusions (or hints). The *Sufis* express themselves through these symbolic allusions thereby communicating with those men who have "tasted" and recognize their message. *Isharah*

exists in the state of nearness to Allah *(qurb)* when the heart is present with Allah, and also when one is distanced from Allah, because in knowing one's distance, one is brought nearer!
(See *ahl-i-ibarat; dhawq; munasaba; sama'; simsimah; subha.*)

'ishq: Intense, overflowing and passionate love of Allah. Some say that *'ishq* cannot arise without actual vision of the Beloved. *'Ishq* is the highest stage before absorption in Allah. It is as rare as the red sulphur. It burns away everything of the lover *('ashiq)* transforming him into the beloved. After annihilation in Allah *(fana' fillah)* and absorption in Allah *(jam' al-jam')*, where all is blindness and there is no longer any vision, the lover is separated from the Beloved *(jam' u tafriqa)* and his *'ishq* burns afresh. *'Ishq* is without limit.
(See *'ashiq; fana' fillah; 'iyan; jam' al-jam'; jam' u tafriqa; junun; kibrit ahmar; mashhad; mashhud; wajd; warid.*)

'ishq-i-haqiqi: True Love. This is the stage of the First Entification *(ta'ayyun awwal)* of Being and is also known as "Or Nearer" *("aw adna")*, The Veil of Grandeur *(hijab al-'izzah)* and the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. Only the Love of Allah is True Love. It is the Love which made manifest the Hidden Treasure. True Love is Muhammad (May the Blessings of Allah be upon him and Peace).
(See *"aw adna"; al-haqiqat al-Muhammadiyyah; hijab al-'izzah; ta'ayyun awwal.*)

'ishq-i-majazi: Illusory love. *'Ishq-i-majazi* is love for everything that is other-than-Allah, that is, love for illusion. But Allah *is* the Object behind every object of love. Illusory love is in itself an illusion because Only Allah Is.
(See *al-'arif; batil; al-haqq.*)

ishtibah: The perplexity which is experienced when endeavouring to determine truth from falsehood.
(See *nafs al-lawwama; nafs al-mulhamma; al-muhaqqiqun.*)

al-Islam: The Surrender. The Journey of Return to Allah is from the first *al-Islam* which is merely verbal submission, through the levels of ascent to the second and Real *al-Islam*, which is total and unconditional surrender with knowledge and love to the Will of Allah. The seven levels of knowledge through which the traveller *(salik)* must pass are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin* and *al-islam.*
(See *al 'abd; ahl Allah; faqir; iqra'; istislam; ma'rifa; mi'raj at-tahlil; miskin; muflis; al-muhaqqiqun; suluk; 'uruj at-tarkib; uswa hasana.*)

islam-i-majazi: Metaphorical Islam. This term is a synonym for the sin of secretly joining a partner with Allah *(shirk-i-khafi)*. Within this

metaphorical Islam the worshipper joins his own "I-ness" to the Oneness of Allah and in so doing commits *shirk-i-khafi*. The knower (*'arif*) and lover (*'ashiq*) of Allah has departed from metaphorical Islam (*islam-i-majazi*) and entered into the real covering-up of the Truth (*kufr-i-haqiqi*). Real *kufr* is the covering-up of one's inner reality; the reality that only Allah **IS.** "If the reality of the *Sufi* was to be unveiled he would be worshipped."
(See *kufr-i-haqiqi; shirk-i-khafi.*)

al-ism: The Name. The Name implies that which is Named. *Al-ism* refers to the particular Divine Name which determines the immediate state of the heart of the slave.
(See *asma'.*)

Isma'el: The Prophet Ishmael (Peace be upon him) through whose Word descended the Elevated Wisdom *(al-hikmat al-'aliyyah).*

ism 'alam: Proper Name. Through the immense courtesy *(adab)* and respect in which the Name ***Allah*** is held by the Great Ones, they do not derive His Proper Name from the same root as *'ilah* (god) or *uluhiyya* (divinity). The *ism 'alam* Allah denotes The Essence Itself.
(See *adab; ALLAH; 'ilah; al-uluhiyya.*)

al-ism al-a'zam: The Greatest Name. Some of the friends of Allah say that the Greatest Name is kept hidden, whilst others say it is *"Ya Hayy! Ya Qayyum!"* ("O the Living! O the Ever Self-Subsisting!") and others consider it to be the Name ***Allah.*** The Name ***Allah*** is the quintessence of prayer and the quintessence of *al-Qur'an* and the quintessence of the entire *deen* of *Islam.* The *dhikr* of this Greatest Name ***Allah*** *(dhikr jalal),* is the most valuable activity to which man can apply himself. The Name takes the *dhakir* to the One Who is Named.
(See *ALLAH; dhikr.*)

Ism dhat: The Name of the Essence. This is the Name ***Allah.***

al-ism al-jami': The All-Comprehensive Name. Allah is *al-ism al-jami'* because it gathers into itself all of the Divine Names.
(See *asma'; insan al-kamil.*)

'Isra: The Night Journey. This is first stage of the Spiritual Journey where the traveller *(salik)* travels in the universe itself, gaining knowledge from everything he encounters. Only after this journey has been completed can the traveller begin his ascent *(mi'raj)* to the Divine Presence. *'Isra* is synonymous with *sayr-i-afaqi* (voyage in the universe).
(See *al-'aql; hudur; iqra'; mi'raj at-tahlil; 'uruj at-tarkib.*)

al 'isra: The Night Journey of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Whilst mounted on the heavenly steed *Buraq* (Lightning) the Holy Prophet travelled at a speed outside of time, from the Sacred Mosque in Mecca to the farthest Mosque in Jerusalem. During the *'isra* he was given knowledge of the entire universe, and only after this did Allah invite him to leave the earthly realm and make his Ascension *(mi'raj)* to the realm of Absolute Truth.
(See *al-haqiqat al-Muhammadiyyah; "laulaka, laulaka, ma khalaqtu'l-aflaka"; laylat al-mi'raj; uswa hasana.*)

isti'dad: Preparedness. *Isti'dad* is closely connected to receptivity *(infi'al)*. It is the readiness to receive what Allah Wills to send.This "preparedness" was established in Pre-eternity through the Most Holy Emanation *(al-fayd al-aqdas)* which gave the *isti'dad* to the archetype itself.
(See *al-a'yan al-thabita; al-fayd al-aqdas; infi'al; himma.*)

isti'dad al-mahall: The preparedness of the locus (or place) of Self-disclosure or manifestation, to receive the Light from Allah. The purest and most prepared locus is the Perfect Man through whom Allah enters the earthly realm.
(See *amanat; himma; insan al-kamil.*)

istidlal: Reasoning and demonstration. *Istidlal* is the lower of the two ways leading to knowledge of Allah. The higher way is that of the friends of Allah; i.e. unveiling *(kashf)*, tasting *(dhawq)*, opening *(fath)*, insight *(basirah)* and witnessing *(mushahadah)*.
(See *'ashiq; al-'aqil; al-'aql; 'arifin; basirah; dhawq; fath; kashf; ma'rifa; al-muhaqqiqun; mushahadah; 'ubuda.*)

istighfar: Seeking forgiveness from Allah. *Istighfar* is a necessary part of preparation for true prayer. It is an act of devotion which should never be abandoned, regardless of one's knowedge, spiritual visions, acts of abstinence etc. "The slave remains the slave and the Lord remains the Lord." Seeking forgiveness is part of being a slave.
(See *al 'abd; al-mithaq; muzahama; raqiqa; 'ubuda.*)

istighraq: Seeking to be drowned. Such drowning can be within the verses of *al-Qur'an*, within the Self of the *Murshid*, within the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), all of which are various drownings before being drowned in Allah Himself. *Istighraq* also indicates the absorption of the lover in the Love of Allah.
(See *'ashiq; fana'; ishq; sama'.*)

istijla: Allah's Observance of His Own Perfection. The Perfect Man is the mirror in which Allah observes His Own Perfection.
(See *amanat; insan al-kamil; kamal.*)

istilah: Terminology. Each science has its own unique terminology through which the people of that science communicate with each other. The newcomer to that science must be taught the terminology which is relevant to his field of study. *Tasawwuf*, the Science of the Self, also has its own exclusive terminology *(istilah)*, however, the fresh *murid* who sits with the Masters of the Path to learn, cannot be taught their terminology. Initially all of the words are merely forms *(sura)* and he cannot penetrate into the meanings *(ma'ana)*, no matter how much "verbal expression" *(ibarah)* is given to each term. Gradually, and after sincere spiritual endeavour *(mujahadah)*, this maturing *murid* comes to realize that he now understands many of the terms which his Master uses. He has come to this understanding, this "knowing", through his heart. Such direct knowledge is the result of "tasting" *(dhawq)*, and "tasting" has to be experienced, it cannot be described. Yet, it is nonetheless of paramount importance, for both the seeker of Truth and the *murid* in a *tariqa*, to become acquainted with the terminology of this "art" of *Tasawwuf*.
(See *kalam-i-dhati; kalam-i-tafsili; qamus; sukun.*)

istilam: Ruin. *Istilam* is an upheaval of passionate love *(walah)*. It comes upon the heart and completely overpowers it. In being reduced to such a ruin the lover of Allah experiences immense agitation. No sleep for his eyes. No rest for his limbs. Within the ruin he searches for the Treasure.
(See *'ashiq; sama'.*)

istiqamat: Steadfastness. *Istiqamat* is spiritual steadfastness in the face of all events, be they manifestations of Divine Beauty *(jamal)* or Divine Majesty *(jalal)*.
(See *al'abd; adh-dhatiyun; jalal; jamal; jam'uhu al-diddayn; 'ubuda.*)

istishab: Unceasing companionship. The intensity of yearning and longing for the absent Beloved increases the bliss of meeting Allah. The *murid* who has unceasing companionship with the *Murshid* runs the risk of falling into a familiarity which may lead to disrespect. Even though Allah holds His lovers close to Himself through His jealousy for them, He keeps them distanced from Himself for a time in order to teach them courtesy in Love.
(See *adab al-suhba; bu'd; ghaybah; al-ghayrah; iltidhadh.*)

istislam: Actively "going to meet" the Divine Will in complete and utter compliance. *Istislam* is the stage of Real Islam.
(See *al 'abd; al-islam; al-malamatiyya; 'ubuda.*)

Ithar: To prefer, have greater regard and concern for others than for oneself. The concept of *ithar* is perfected in the *futuwwah*.
(See *futuwwah; uswa hasana.*)

Ithbat: Affirmation or confirmation of the slave's existence after his obliteration *(mahw)* in the Oneness of Allah. *Ithbat* may also indicate an affirmation after a negation, the supreme example of which is "There is no god, only Allah", *(La ilaha illa'llah)*. *Ithbat* may indicate the solid establishment of the principles of service of Allah *('ibada)*.
(See *mahw; nafy; tawhid.*)

I'tidal: Equilibrium and balance. Spiritual equilibrium is attained through assuming the noble character traits which were perfected in the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Under the direction of the *Murshid*, who is a divine physican *(al-tabib al-ilahi)*, the *murid's* constitution may be brought into harmony and balance. Perfection *(kamal)* is an equilibrium in which all of the Divine Names are in balance. No Name predominates over another. This is the perfect balance of the Perfect Man, who is a locus of manifestation for the All-Comprehensive Name ***Allah***. The Name ***Allah*** contains all the Divine Names.
(See *inhiraf; insan al-kamil; kamal; takhalluq.*)

Itlaq: Nondelimitation or Infinity.

Ittihad: "Unificationism" or the "coming together of two things". *Ittihad* is considered to be an heretical doctrine in that it presupposes the existence of two independent beings, and this is in contradiction to the concept of Oneness of Being *(wahdat al-wujud)*. When taken to mean "union" then *ittihad* is used in the sense that things are non-existent and their existence is Allah's. It may also refer to the experience of oneness with Allah.
(See *wahdat al-wujud.*)

'Iyan: Face to face vision. This term suggests that there are still two faces to have vision of each other. The lover is not yet lost in the Beloved, absorbed by the camphor or drowned in the Ocean. He is still looking.
(See *'Ayn al-Kafur; adh-dhatiyun; al-fahwaniyyah; fana'; harf; hudur; muhadath; wasl.*)

'Izza: Inaccessibility. *'Izza* indicates Allah as the "Lord of inaccessibility above what they describe" (*al-Qur'an* 37:180). No laudation on the part of the creatures can attain to Allah.
(See *dhat.*)

J

Jabarut: The World of Invincibility or the World of Domination or the World of the All-Powerful or the Divine Ipseity. ***Jabarut*** is the Presence of Compelling. This Presence is also known as the First Unveiling *(ta'ayyun awwal)*, the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* and the Inscribed Book *(al-kitab al-mastur)*. Beyond this World is the *'alam al-'izzah*, the World of the All-Embracing Essence.

(See *al-haqiqat al-Muhammadiyyah; al-kitab al-mastur; ta'ayyun awwal.*)

al-Jabbar: The Compeller, the Overbearing. One of the Beautiful Names of Allah.

Jabr: Compulsion or coercion. There is no coercion or compulsion in the *deen*. Man is free to choose his Path of Return. However, when man has attained a very high level of Divine Knowledge *(ma'rifa)*, through "The Nearness of Obligatory Works" *(qurb al-fara'id)*, he becomes Allah's Hearing, Allah's Sight, Allah's Speech etc. It could then be said that in this elevated station man is compelled, from Above, to undertake specific tasks or perform specific duties. He now does not have a choice. Allah acts through him.

(See *amanat; insan al-kamil; al-khalifah; al-malamatiyya; qurb al-fara'id.*)

jadhba: The Divine Attraction. When, through His Infinite Grace, Allah draws or pulls His lover towards Himself, without any effort on the part of the lover, rapture and ecstasy are experienced. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "A single one of Allah's attractions equals all the work of jinn and men." During the divine rapture *(jadhba)*, which overpowers the lover's heart, he becomes present *(hudur)* with Allah.

(See *'ashiq; hudur; majnun; sama'; wajd.*)

jadhbi: The enraptured one, who during his rapture, is present with Allah.

(See *hudur; jadhba; junun; sama'; wajd.*)

jadid: New. New creation *(khalq jadid)* is a term which indicates the constantly changing states and the renewal of each existent thing, in each instant. In each instant a new knowledge is unfolded to the "aware one". Only the Essence is changeless.

(See *fana'; khalq jadid.*)

jafr: The science of letters. This science deals with speculation about events, past and future, according to combinations of words and letters.

jahannan: Hell. *Jahannan* is distance *(bu'd)* from, and forgetfulness of, Allah. Man finds himself in Hell when he imagines that there actually *is* a real chasm between Allah and himself.

(See *akhira; idlal; nafs; nafs al-ammara; nafs al-bayawaniyya; nar; al-tabib al-ilahi.*)

jahil: Ignorance (which is only a lack of knowledge). Ignorance is darkness and darkness is non-existence whilst knowledge is Light and Light is existence. The Spiritual Journey is an inner transformation from ignorance to Knowledge, from darkness to Light, from non-existence to Existence, from self to Self.

(See *al-islam; ma'rifa; nafs; nur.*)

al-jahiliyya: The Era of Ignorance. Everything that occurred before initiation into the Spiritual Path of Return is seen, in retrospect, as *al-jahiliyya*. And, the "moment that has just gone" is an era of ignorance when compared to "this present moment" which of necessity reveals a new knowledge.

(See *fana'; ma'rifa.*)

jalal: The Divine Majesty. *Jalal* indicates Allah's Incomparability *(tanzih)*. His Qualities of Majesty include His Transcendence, His

Inaccessibilty, His Magnificence, His Tremendousness. Awe *(haybat)* is experienced when the heart is overwhelmed by *jalal*.
(See *asma' jalaliyyah; rahbah; wajd*.)

al-Jalil: The Majestic, the Mighty. One of the Beautiful Names of Allah.

jalis Allah: "Who sits with Allah." The one who sits with Allah is the rememberer *(dhakir)*. Allah says, "I am sitting with the one who remembers Me" *(ana jalisu man dhakarani)*.
(See *"ana jalisu man dhakarani"; dawam-i-Hudur; dhakir; dhikrullah; hudur*.)

jalsa: Sitting. This term refers most particularly to the fifth posture of the ritual prayer *(salat)*. The sitting *(jalsa)* comes after the first prostration *(sajda)* and symbolizes the fifth stage of the Spiritual Journey *(nafs al-radhiyya)* and the fifth level of Knowledge *('ayn al-yaqin)*.
(See *'ayn al-yaqin; hajj; Haram; Ka'aba; nafs al-radhiyya; sajda; salat*.)

jalwa: Society. The knower *('arif)* is the one who observes the spiritual retreat *(khalwa)* whilst being engaged in everyday activities within society *(jalwa)*. During such a time, when he is present *(hudur)* with Allah, he finds inexpressible sweetness *(halawa)*. Such a lover of Allah is also called "one who is engaged and yet is free" *(mashgul fariqh)*.
(See *'arifin; fariqh mashgul; halawa; hudur; khalwa; zawiyah*.)

jam': Bringing together or gathering or all-comprehensiveness or unification or unitive experience.

jam' al-addad: The coincidence or bringing together of opposites. The Name ***Allah*** denotes both Essence and Divinity and brings together all the Names.
(See *al-'arif; 'arifin; al-asma' al-mutaqabila; jam'uhu al-diddayn*.)

jam'uhu al-diddayn: "He brings opposites together." When asked, "Through what do you know Allah?" one of the Masters answered, "Through the fact that He brings opposites together".
(See *al-'arif; al-asma' al-mutaqabila; i'tidal*.)

jam'-i himmat: Concentration or gathering of one's spiritual resolve upon the object of desire, and that Object is Allah.
(See *adab; himma; isti'dad; 'ubuda*.)

jam'iyyah: All-comprehensiveness.

al-jam'iyat al-ilahiyah: The Divine Synthesis. This is the Divine Uniqueness by virtue of which every being is unique.

jam' al-jam': Union of union. Gathering of the gathering. *Jam' al-jam'* is the experience of union devoid of all distinctions, even of the idea of being one with Allah. This is the station of "Two Bows' Length" *(qaba qausayn)*, the station of Perfection which is attained only by the greatest Perfect Men, who are the Prophets and the great saints. *Jam' al-jam'* is also known as "The Station of Great Glory" *(al-maqam al-mahmud)*.
(See *adh-dhatiyun; insan al-kamil; 'iyan; kalam-i-dhati; kamal; al-maqam al-mahmud; qaba qausayn; sama'; wasl.*)

jam' u tafriqa: Collectedness and separation. *Jam'* is collectedness and *tafriqa* is separation. *Tafriqa* is a state when the mystic becomes conscious of himself as an individual and returns to himself after the ecstasy of intoxication with the Beloved. The highest degree of knowledge *(ma'rifa)* is the combining of union *(jam')* with separation *(tafriqa)*. *Jam'* with *tafriqa* is the very truth.
(See *'arifin; baqa'; faqd; jam'al-jam'; ma'rifa; sahw; sama'; sukr; wajd.*)

jam'-i taksir: Broken union. This is the state when man's judgement is distraught and bewildered and he is excused from performing religious obligations.
(See *faqd; hayrah; junun; sama'; sukr; wajd.*)

jam'-i salamat: Sound union. This is the union which Allah produces in His lover who is in ecstasy and rapture. In such a state Allah causes the lover to receive and fulfil His commandments.
(See *hayaman; jadiba; jadibi; al-muhaqqiqun; raqs.*)

al-Jamal: The Beauty. Beauty is comprised of the characteristics of mercy and graciousness *(altaf)* from the Divine Presence. Beauty *(jamal)* is opposite Majesty *(jalal)*. Perfection *(kamal)* embraces all opposition. When the heart is overwhelmed by *jamal* then intimacy *(uns)* is experienced.
(See *asma' jalaliyyah; asma' jamaliyyah; kamal; lata'if; sama'; uns; wajd.*)

al-Jami: The Gatherer. One of the Beautiful Names of Allah.

al-janab al-ilahi: The "Divine Side" which is the sum of the Divine Qualities. *Al-janab al-ilahi* indicates the Divinity in so far as It produces and dominates the world (which is the 'creature side').

al-jannah: Paradise. *Al-jannah* is nearness *(qurb)* to Allah. There are times in this life when *al-jannah* may be experienced to a very high degree: such as when the hearer is overwhelmed by ecstasy during the *sama'* or when the intensity of the spiritual affinity existing between two lovers of Allah actually transports them to the celestial realm. The *dhakir* who is engaged in the perpetual Remembrance of

Allah actually sits in Paradise *(al-jannah)* because "I am sitting with the one who remembers Me". Paradise is the Divine Presence Itself.
(See *'arifin; 'ashiq; dhakir; munasaba; qurb; sama'; suhba; uns; wajd.*)

jannat-i dhat: The Paradise of the Essence. This Paradise is inhabited by Allah's chosen ones, the People of Solitude of the Essence, who witness only Allah.
(See *adh-dhatiyun.*)

Jar: Neighbour. This term comes from the *Sufi* expression "the Neighbour first, then His House" *(al-jar thumma 'd-dar)*, which implies that all spiritual aspirations must be exclusively concentrated upon Allah Himself. He is the Goal. The bewilderment of the Journey is that once Allah has been found He gives to His lover (who is really His beloved), an Eternity-Without-End of "findings".
(See *'arifin; ahl al-kashf wa'l-wujud; bab; dar; Haram; Haram ash-Sharif; hayrah; himma; wujud.*)

Jaras: The ringing or pealing of bells. *Jaras* applies to the descent of a divine message upon the slave. Its arrival is overpowering because it comes with divine force.
(See *hal; ilham; qahr; wajd; warid.*)

jasad: Corporeous body. *Jasadi* refers to those imaginal objects which are witnessed in the World of Imagination. This is the 'appearance' of a corporeal body in the imaginal realm. The reality of imagination is to "embody" that which is not properly a body.
(See *khayal.*)

al-Jawad: The Generous. One of the Divine Names.

jawami' al-kalim: The all-comprehensive words. Because *al-Qur'an* contains all of the knowledges it is true to say that the Prophet Muhammad (May the Blessings of Allah be upon him and Peace) was given the all-comprehensive words *(jawami' al-kalim)*. He said, "I was sent with the all-comprehensive words".
(See *AHMAD; Haram ash-Sharif; al-Qur'an; uswa hasana.*)

jawhar: A jewel or substance. *Jawhar* indicates the very essence of a thing. The incorruptible nature of a precious jewel is the symbol for the immutability of the essence.
(See *al-a'yan al-thabita.*)

al-jawhar al-hayulani: The first substance or prime matter or the material substance in which the forms of all beings become manifest. It is utter darkness and utterly unknowable, but, just as the bright light of day is contained within the darkness before dawn, so the forms of the

universe are contained within *al-jawhar al-hayulani*.
(See *al-haba; al-haqiqat al-Muhammadiyyah.*)

jawhar al-kull: The Universal Substance.
(See *al-anqa; al-haba; ruh.*)

al-jawhar al-thabit: The Immutable Substance. *Al-jawhar al-thabit* is also known as the Cloud *(al-'ama)* and the Breath of the All-Merciful *(nafas ar-rahman)*. However, sometimes it is said that the Cloud is not altogether identical with the Breath because the Cloud comes into existence through the Breath.
(See *al-'ama; hawa'; nafas ar-rahman.*)

jaza': Recompense. The next world is the abode of recompense. Wretchedness and felicity become manifest there.
(See *akhira; bu'd; huda; idlal; jahannan; al-jannah; nar; qurb; sa'ada; shaqa'.*)

Jibrail (Jibril): The Archangel Gabriel (Peace be upon him), through whom the Final Revelation, *al-Qur'an*, descended into the heart of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). His station is the borderland between *Malakut* and *Jabarut*. Due to the fixed stations which the angels occupy, Jibrail could travel no further than the "Lote Tree of the Uttermost Boundary" *(sidrat al-muntaha)*, through fear of being burned up.
(See *al-'aql; 'iqra; jabarut; laylat al-mi'raj; laylat al-qadr' malakut; sidrat al-muntaha.*)

jihad al-akbar: The Greater Holy War. This is the constant and vigilant inner warfare against ignorance, the passions and the vices of the lower self which drag man downwards away from Allah. It is the real struggle against the inner enemies, the inner unbelievers and the inner tyrants. The celestial weapon used in the *jihad al-akbar* is the Remembrance of Allah *(dhikrullah)*.
(See *awrad; dar; dhikr; haykal; mujahadah; nafs; safar; suluk.*)

jihad as-asghir: The Lesser Holy War. This is the outer combat against the infidels and unbelievers and tyrants.
(See *ijtihad.*)

jilwa: The removal of the bride's veil. This symbolizes the slave's coming out of spiritual retreat *(khalwa)* dressed in the robes of honour which are the Divine Characteristics. Self-disclosure *(tajalli)* is Allah's unveiling of Himself to His creatures and most particularly to His slaves.
(See *halawa; khalwa; kashf; tajalli; takhalluq.*)

jinn: The subtle beings, both intelligent and imperceptible, who inhabit

the psychic world and whose bodies are made of air or fire. Allah says in *al-Qur'an*, "I created jinn and men only to worship (know) Me" (51:56).

(See *al-thaqalan*.)

jism: The physical body. Man consists of a body and a spirit which governs that body. In being referred to as "the great man" *(insan kabir)* the cosmos is also a body containing a spirit which governs it. The spirit of the cosmos is the Perfect Man *(insan al-kamil)*. The bodies of the Prophets of Allah (Peace be upon them) and His friends *(awliya)* are not material bodies, but spiritual bodies. Their physical bodies are encased within their spiritual bodies, yet, this reality is not perceived by "those who are blind", i.e. those whose inner eye *(basirah)* has not been opened. It is said, "If the reality of the *Sufi* was to be unveiled he would be worshipped".

(See *haqiqat at-tayy; insan kabir; insan al-kamil.)*

junun: Madness. Temporary madness can arise due to the force of an "inrush" *(warid)* which overpowers the senses. Majnun's longing and love for Layla, which rendered him "insane", is one of the *Sufis* best-loved symbols of the lover's obsession with the Beloved. The lover who has been intoxicated by the Beloved's Name is good for nothing else! It appears to the world that he has lost his wits, but in truth he has become wise.

(See *'ashiq; faqd; fasl; al-hiss; 'ishq; sama'; shawq; warid*.)

juz'iyyat: Knowledge of the particulars. Contained within Allah's Knowledge of the universals is His Knowledge of the particulars. Nothing is excluded from Allah's Eternal Knowledge.

(See *ALLAH; sukun; tanazzul*.)

K

Ka'aba: The Sacred Centre in Mecca towards which Muslims face for the ritual prayer, bowing and prostrating before Allah. The *Ka'aba* is the earthly symbol of the Divine Throne *(al-'arsh)*, around which the angels circle and it is a symbol of the sanctified heart of the Perfect Man.
(See *al-'arsh; dar; hajj; Haram; Haram ash-Sharif; labbayka'; raki'un; sajda.*)

al-Kabir: The Great. One of the Beautiful Names of Allah.

kaba'ir: These are the major sins which are ultimately forgiven. There is only one unforgivable sin and that is the sin of associating *(shirk)* anything at all with Allah.

kadar: Impurity. *Kadar* is one of the characteristics of human nature, *(nasut)* and is the opposite of purity *(safa)*. The word *sufi* derives from *safa* which means purity. The *Sufi* has realized the Divine Nature *(lahut)* within his human nature *(nasut)*. He is the Pure One *(safi)* who has left impurity behind.
(See *lahut; nasut; safa; sufi.*)

kafir: The one who covers up Reality. Taken negatively the ***kafir*** is the infidel and unbeliever within oneself. Taken positively the ***kafir*** is

the knower of Allah who guards his secret and hides the Sacred Reality within himself. It is said that if the Reality of the *Sufi* was to be unveiled he would be worshipped.
(See *al 'abd; al-'arif; asrar; awliya; al-malamatiyya; al-muhaqqiqun; sirr; sirr al-khususiyyah; sirr al-sirr; wali.*)

ka'in: "Come to be." This denotes that a thing already "has existence" because Allah has issued the Word of Command "Be!" *("Kun!")* to that thing.

ka'inat (kawn): The engendered things. These are the creatures which have been brought into existence through Allah's Word of Command *"Kun!"* and which will leave this world when their stay here is terminated. It is within the Cloud *(al 'ama)*, which is the Supreme Isthmus *(al-barzakh al-a'la)*, that form is given by the "Form giver", *al-Musawwir,* to all of the existents or engendered things. Every existent becomes manifest within the Cloud.
(See *al 'ama; al-barzakh; al-barzakh al-a'la; kawn.*)

kalam: Speech or words. The Source, Allah, is the Great Silence *(sukun)*. In the process of descent *(tanazzul)*, the Supreme Silence is firstly qualified with letters *(huruf)* which then appear as words *(kalam)*. The words become a sentence *(jumla)* or sign *(ayat)* which then appears as a form *(sura)* or book *(kitab)*. The world is a book and the human is a book. In these two books we can read the signs of Allah, "on the horizons and within ourselves", which will enable us to ascend, and dwell once again, in the Great Silence.
(See *ayat; kitab; ma'na; mi'raj at-tahlil; qawl; sukun; suluk; sura; tanazzul; 'uruj at-tarkib*)

al-kalam: The Speech. When Allah is the Speaker, (and in Reality He is always the Speaker) *al-kalam* refers to His Speech. Allah breathes out, and while breathing He speaks. Every word appears for an instant then is reabsorbed into Allah. And the words of Allah are inexhaustible. He says in His Tremendous *Qur'an,* "And if all the trees of earth were pens and the Ocean were ink with seven Oceans behind it to add to its supply, yet would not the Words of Allah be exhausted" (31:27).
(See *ALLAH; hikma; kalam; qawl; al-Qur'an; qurb al-fara'id; qurb al-nawafil.*)

kalam-i-dhati: Speech without words. This Speech is Allah's Speech. It is the Speech of the Essence Itself. *Kalam-i-dhati* is the Speech of the Source and the Source is the Great Silence *(sukun)*. The People of the Essence *(adh-dhatiyun)*, Allah's perfect slaves who are drowned in the Source Itself, speak in a silent and wordless language. Their spiritual affinity is total because each one of them drinks directly from the Fountain of Camphor *('Ayn al-Kafur)* in

Paradise and has become one with the camphor. When the drop enters the Ocean there is no necessity for words to be spoken. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "He who knows Allah, his tongue becomes silent." *Kalam-i-dhati* is the stage of *jam' al-jam'*. Speech without words *(kalam-i-dhati)* becomes manifest through Speech with words *(kalam-i-tafsili)*.

(See *al 'abd; 'arifin; 'Ayn al-Kafur; bahr; adh-dhatiyun; jam' al-jam'; kalam-i-tafsili; subha; sukun.*)

kalam-i-tafsili: Speech with words. To attain to the Great Silence *(sukun)* one must travel the Path laid down by the Prophets of Allah. In the early stages of the Spiritual Journey the traveller's tongue is in lively motion, full of words and questions and opinions. As he traverses the states and stations, ascending from the book, through the sentences, the words and the letters, his *kalam-i-tafsili* lessens and his silence increases. Ultimately, awe *(hayba)* and love *('ishq)* and bewilderment *(hayrah)* make him speechless. From circumference to Centre. From multiplicity to Unity. From noise to Silence. From self to Self. *Kalam-i-tafsili* is the stage of *farq*.

(See *al 'abd; adh-dhatiyun; farq; kalam; kalam-i-dhati; mi'raj al-tahlil; al-malamatiyya; 'uruj at-tarkib.*)

kalima: The word. When Allah breathes out and speaks, each one of His creatures is a word *(kalima)* of His.

(See *kalam.*)

kalimah (shahadah): The Word of Faith or the Islamic declaration of Faith; "There is no god, only Allah; Muhammad is the Messenger of Allah" *(La ilaha illa'llah, Muhammadan Rasulullah)*.

(See *la ilaha illa'llah; Muhammadan Rasulullah.*)

kalimat al-hadra: The Word of the Presence. This is Allah's Word of Command, "Be!" *("Kun!")*, by which He instantaneously creates every thing He desires.

(See *al-amr; al-a'yan al-thabita.*)

al-kalimat al-ilahiyya: The Divine Word. The Divine Word *(al-kalimat al-ilahiyya)* which descends from Allah contains the Sacred Law within which is all knowledge. The "place" of the Unity of the Word is His Throne *(al-'arsh)*. It descends either as Revelation *(wahy)*, Inspiration *(ilham)* or Praiseworthy Incoming Thoughts *(khawatir)*.

(See *ahadiyyat al-kalima; al-'arsh; ilham; khawatir; wahy.*)

al-kalimat al-tammat: The complete words. It is in connection with these complete words that the Holy Prophet Muhammad (May the

Blessings of Allah be upon him and Peace) would pray, "I seek refuge in Allah's complete words" *("audhu bi'kalimat illahi-tammat").*

kamal: Perfection. Perfection is attained by each creature when it actualizes the total range of possibilities inherent within the 'level' pertaining to its creation. Man's *raison d'etre* is to actualize the perfections which are hidden within himself. Only the Perfect Man attains to Perfection. There are four stations of perfection;
i) *qurb an-nawafil* ("Nearness of Supererogatory Works),
ii) *qurb al-fara'id* ("Nearness of Obligatory Works"),
iii) *jam' al-jam'* ("All-Comprehensiveness of All-Comprehensiveness") which is also called *"qaba qausayn"* ("Two Bows' Length"),
iv) *ahadiyyat al-jam'* ("Unity of All-Comprehensiveness") which is also called *"aw adna"* ("Or Nearer"). Perfection *(kamal)* is the balance between Beauty *(jamal)* and Majesty *(jalal).*
(See *ahadiyyat al-jam'; amanat; asma' jalaliyyah; asma' jamaliyyah; "aw adna"; nawafil al-khayrat; "qaba qausayn"; qurb al-fara'id; qurb an-nawafil; tamam.*)

al-kamal al-mutlaq: The Nondelimited Perfection of Being. Allah is Perfection in His Essence. His Nondelimited Perfection (which is All-Possibility), includes the possibility of imperfection *(naqs).* Imperfection, in itself, is a part of the Infinite Perfection and is only seen as imperfection when viewed through the lens of multiplicity.
(See *al-asma' al-mutaqabila; jam'ulu al-diddayn; naqs; kamal; tamam.*)

al-kamilu'l-tamm: The Perfect and Complete Man. A man can be "complete" without being "perfect". Every existent thing is complete because each thing is situated within its own hierarchical level. The minerals, the plants, the animals are all complete. For man, completion is the condition when his creation lacks nothing. But his perfection is attained only through fulfilling all the requirements demanded by his unique level in the hierarchy of existence. Without fulfilling these requirements he may still be a complete man but his characteristics may be those of a donkey or a tiger. Allah gave everything its creation (i.e. completion) and then He guided it (i.e. perfection). The Complete and Perfect Man has honoured the Trust given to him by Allah. He has become the perfect locus of manifestation for the Name ***Allah*** on Allah's earth.
(See *"Alastu birabbikum"; amanat; haywaniyah; insan al-kamil; kamal; nafi al-haywaniyya.*)

kan: To "be" or that which "is". *Kan* derives from "existence" *(kawn)* which is identical with "being" *(wujud).* This is clearly stated in the words of the Holy Prophet Muhammad (May the Blessings of Allah

be upon him and Peace), "Allah is *(kan)*, and nothing is with Him" (Allah is Existent, and nothing is with Allah in Allah's Being).
(See *ahl al-kashf wa'l-wujud; wujud.*)

"kana maktub": "It is written." This phrase indicates that fate or destiny has been written by the Pen *(al-qalam al-a'la)* upon the Tablet *(lauh al-mahfuz)*, and the ink is dry. There is no changing it.
(See *al-a'yan al-thabita; isti'dad; lauh al-mahfuz; qada'; qadar; al-qalam.*)

karam: Generosity. Within *qawwali* music and mystical poetry the lover often complains to, and pleads with his Beloved to be true to His Attribute of Generosity. Sitting bereft and wretched in the dust of the Beloved's street, the lover impatiently waits, with patience, unexpectantly watching, with expectancy, for a glance, a message, a mere hint of the Beloved's *karam*. And because generosity is one of the noble character traits of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), it has become the code of behaviour for his true followers and slaves, and is exemplified by the "heroic generosity" known as *"futuwwah"*.
(See *afada; futuwwah; ghulam; husn al-akhlaq; majnun; qawwal; qawwali; tabi'; uswa hasana; wali.*)

karamat: Charismatic gifts or super-natural actions or miracles which Allah, the Generous *(al-Karim)* bestows upon His friends *(awliya)*. "Whoever belongs totally to *al-Karim*, all his acts are *karamat*." *Karamat* are distinguished from the miracles *(mu'jizat)* of Prophets. *Karamat* are kept hidden whilst, through the Divine Command, *mu'jizat* are displayed in order to invite people to the Truth. The word *karamat* denotes something both extraordinary and inexplicable. The greatest of all gifts *(karamat)* is Knowledge of Allah.
(See *himma; kharq al-'ada; mu'jiza; tahakkum; takwin; tasarruf; 'ubuda.*)

karb: Distress. *Karb* is that metaphysical state of pressure and yearning for release which occurs for non-existent entities just before their creation. It is the 'divine sigh' of the *nafas ar-rahman*, the Breath of the All-Merciful, which brings relief and removes the distress by bestowing the entities with existence. This situation is somewhat reversed for the knower and lover of Allah who has been annihilated in the Source *(fana' fillah)* and sent back to the creation *(al-baqa' ba'da 'l-fana')* to fulfil his duty as *khalifah*. It is said that the *Sufi* is uncreated *(as-sufi lam yukhlaq)*, and whilst striving to fulfil his responsibilities towards the creation, he nonetheless experiences the distress *(karb)* of pressure and yearning for release to return, Eternally, to Allah. He spends all of his moments trying to get back to where and how he was before he was!
(See *al 'abd; amanat; 'arifin; awliya; al-khalifah; sama'; sufi; tawajud; 'ubuda; uswa hasana.*)

al-Karim: The Generous. One of the Beautiful Names of Allah.

kashf: Unveiling or revelation. *Kashf* is one of the types of direct experience through which Knowledge of Reality is unveiled to the heart of the slave and lover. In His Infinite Grace Allah gives His slave and lover a Divine Self-disclosure which not only increases his Knowledge of Allah but also increases his yearning and intense love of Allah. The great *Sufis* are called "The People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)*. Within the unveiling they find Allah. This "unveiling" and "finding" frequently occurs during the spiritual concert *(sama')*. In a moment, when it is perceived through *kashf* that "Allah is the singer and Allah is the hearer", the singer and the hearer become One, disappearing into Allah.
(See *dhawq; nur; ri; sama'; shurb; tawajud; wujud.*)

kashf 'aqli: Unveiling through reason. This is the lowest grade of intuitive knowledge. Allah cannot be known and loved through reason *(al-'aql)* because it acts as a fetter, holding man back from the final stages of his ascent. Allah is embraced in the heart, not in the mind. "My Heavens and my earth contain Me not, but the heart of My believing slave does contain Me."
(See *al-'aql; hayrah; 'ishq; ma'rifa; muhabbah; shawq; sidrat al-muntaha.*)

kashf-i-arwah: Unveiling of the spirits.

kashf basari: A visual unveiling which takes place through Allah's creation. An incident, a place, a human action or word, a sanctified person may be the place for this visual unveiling. Allah is the Absolute. He is Beauty *(jamal)* and He is Majesty *(jalal)*. By means of His creation Allah may unveil Himself to His slave through one of His Names of Beauty, which will produce sweetness and pleasure, or through one of His Names of Majesty, which will produce awe and fear.
(See *asma' al-jalaliyyah; asma' al-jamaliyyah; halawa; haybah; sama'.*)

kashf al-ilahi: Divine Unveiling. This unveiling comes as the sweet fruit of constant worship and through polishing the heart with the Remembrance of Allah *(dhikrullah)*. This Divine Unveiling may occur directly within the heart, without any visual support, when Allah's Beauty enters the heart of His slave and lover. It may also occur with the visual support of a particular locus of Divine Light, such as a sanctified person or a sacred object or a sacred site. In this case Allah may unveil Himself in the face of the *Murshid* or in the song of a *Sufi* singer *(qawwal)* or in the form of a sincere and yearning lover *('ashiq)*. The one who has this unveiling has seen the Divine Face reflected in the face of one of Allah's friends.
(See *barakah; dhakir; dhawq; dhikrullah; munasaba; suhba; sama'; wajh.*)

kashf imani: Unveiling or revelation through faith. This unveiling takes place through the sincerity of a believer's faith *(iman)*. The degree of intensity of the unveiling may act as a catalyst which activates the believer into seeking more and more knowledge.
(See 'ayn al-yaqin; haqq al-yaqin; ilman; 'ilm al-yaqin; iman; al-islam.)

kashf kawni: Revelation on the plane of created things.
(See kashf basari.)

kathif: Dense or thick. In the pairings which relate to the existent things in the cosmos, *kathif* stands opposite *latif* (subtle). During the process of descent *(tanazzul)* things increase in density. The further away they are from the Source Itself, the greater their density. Objects in the material world have reached the point of maximum density. Yet, through direct spiritual experience, through "unveiling" *(kashf)*, the "observer" becomes aware that those things which were once perceived as thick, are in reality, very subtle *(latif)* indeed. He perceives this most profoundly in his own physical body. Whilst in ecstasy *(wajd)* or under the powerful influence of a spiritual state *(hal)* his body seems to disintegrate and merge into the surrounding atmosphere. His body becomes like the primordial dust *(al-haba)*.
(See al-haba; hal; latif; zawj.)

kathra: Manyness. The One descends and becomes many. Unity separates into multiplicity. The Name ***Allah*** contains many Beautiful and Divine Names. The many take us back to the One. Multiplicity takes us back to Unity. The Beautiful Names take us back to Allah.
(See ahadiyyat al-katira; asl; asma' al-'alam; al-furqan; hashr; kalam-i-tafsili; al-kamal al-mutlaq; al-Qur'an; safar; tawhid.)

al-Kauthar: The Spring (Pool, Well or Fountain) of Abundance in Paradise which was granted to the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). It is the place where all of his sincere and devoted followers hope to meet him, for he said, "I go before you, and I am your witness. Your tryst with me is at the Pool".
(See AHMAD; ghulam; MUHAMMAD; MUSTAFA; QASIM; tabi'.)

kawn (ka'inat): Engendered existence. Existence comes from Allah's Word "Be!" *("Kun!")*. Allah, as the Divinity, is perpetually with engendered existence, but, engendered existence is not perpetually with Allah. The entire spiritual work of *Tasawwuf* is directed towards being in a perpetual state of presence *(dawam-i-Hudur)* with Allah. Allah's friends, the ***awliya***, witness Allah constantly. Their witnessing is a joining which does not turn into a separation, just as knowledge does not turn into ignorance.
(See 'arifiu; al-a'yan al-thabita; dawam-i-Hudur; ka'inat; wasl.)

al-kawn al-jami': The all-comprehensive engendered thing. The Perfect Man is *al-kawn al-jami'* because he gathers within himself everything in the Divine Reality and everything in the cosmos. He is the locus of manifestation for the All-Comprehensive Name *Allah.*

(See *insan al-kamil; kamal.*)

kayf: How. *Kayf* indicates the asking of the question "How?" The question which every *murid* must ask himself, when endeavouring to fulfil an order or direction from his *Murshid* is, "How can this be fulfilled?". He should not concern himself with "Why does this have to be done?".

(See *'alim rabbani; bay'ah; murid; murshid; nafas.*)

khabar: Reports. The Divine Word *(al-kalimat al-ilahiyya)* which descends from Allah contains the Sacred Law within which is all knowledge. The "place" of the Unity of the Word is Allah's Throne *(al-'arsh).* The Divine Word of Allah's Sacred Law becomes differentiated into rulings *(hukm)* and reports *(khabar)* at the Footstool *(al-kursi).* Reports from Allah can be received by His great friends.

(See *ahadiyyat al-kalima; ahkam; al-'arsh; hukm; al-kursi.*)

al-Khabir: The Totally Aware. One of the Beautiful Names of Allah.

khafi: The innermost secret or consciousness. The *khafi* is a Divine subtlety that lies hidden within the spirit. It was placed there in trust by Allah to be awakened and actualized only when the lover has been overwhelmed by Divine Love *('ishq).*

(See *al 'abbab; 'ashiq; habibullah; 'ishq; la ilaha illa'l-'ishq; ma'shuq; sama'; shawq; sirr; sirr al-sirr; wajd.*)

al-khala': The Void. *Al-khala'* is that "place" where the cosmos takes shape. The earth is the limit of the Void and the utmost limit of density and darkness. The whole cosmos, within the Void, is forever descending in search of its centre. This search is the search for knowledge and this centre is the place of rest, after which there is no more searching. Such a rest as this is impossible because the search for knowledge is endless. The object of the search, Allah, has no end, so there is no rest, ever!!

khalal: Close friendship. This is the station of the Prophet Ibrahim (Peace be upon him) who, through being thoroughly permeated with Love of Allah, became the friend of Allah, *khalilullah.*

(See *AHMAD; khullah; MUHAMMAD; MUSTAFA; takhallul; takhlil; QASIM; uswa hasana.*)

al-Khallaq: The Ever-creating. A Divine Name.

Khalid: The Prophet Khalid (Peace be upon him) through whose Word descended the Wisdom of Refuge *(al-hikmat as-samadiyyah)*.

al-khalifah: A viceregent of Allah. *Al-khalifah* of Allah is the perfected human being who has fulfilled his *raison d'etre*. He has carried the Trust which Allah offered to him, the Trust of being the locus of manifestation for the Name ***Allah***. *Al-khalifah* is the Perfect Man in whom Allah contemplates His own Name-derived Perfection. No one is called *'khalifah'* except through the perfection of the Divine Form within him. It is through His *khalifah* that Allah enters the world.
(See *al 'abd; amanat; baqa'; faqir; haqiqat al-jadhbah; hasr; hurriyah; al-in'am; al-insan al-kamil; jabr; karb; 'ubuda; uswa hasana*.)

khalil: He is the one who has been thoroughly 'penetrated' by Allah and become His intimate friend. Such was the exalted station of the Prophet Ibrahim (Peace be upon him).
(See *khullah; takhlil*.)

khalil ar-rahman: The friend who has been thoroughly 'penetrated' by the Merciful *(ar-rahman)*. Allah's Mercy pours down in abundance upon such a friend, penetrating his entire being and making of him a slave through whom the Divine Mercy flows into the manifest realm.
(See *al 'abd; asma' jamaliyyah; marhum; nafas ar-rahman; ar-rahmaniyah*.)

al-Khaliq: The Creator. One of the Beautiful Names of Allah.

khalq: Creation itself or the phenomenal world. *Khalq* refers to the creation which is the result of the Creator's Command, "Be!" *("Kun!")*. The term *al-khalq* (creation) is often applied as the opposite of *al-haqq* (the Real). The first thing that Allah created was the Light of Muhammad and from his light all of existence became manifest. The Holy Prophet said, "I am from the Light of Allah and the whole world is from my light." Creation itself is only made visible through him.
(See *'alam al-khalq; aiyah; asma' Allah; ayyam Allah; ghidha; hama ust; al-haqq; imkan; khalq jadid; khayr al-khalq; nur Muhammadiyya*.)

khalq jadid: New creation. This term signifies the state of constant change ("new creation") which everything undergoes in each indivisible instant. Nothing remains the same for two successive moments. It is through the observation of the "new creation" *(khalq jadid)* within his own heart that the knower *('arif)* gains knowledge of Allah, realising that each moment contains a fresh

and new Knowledge of Allah. This is the never-ending unfolding of Knowledge from the Essence Itself.
(See *'arifin; al-islam; qalb; al-Qur'an; tajdid al-khalq fi'l-anat; tajdid al-khalq bi'l-anfas.*)

khalwa: The spiritual retreat and seclusion. Initially *khalwa* is undertaken by physically withdrawing from those outside disturbances which have the potential of distracting one in his contemplation of Allah's Names and Attributes. Ultimately this withdrawal becomes purely spiritual when the heart is in a state of perpetual presence with Allah *(dawam-i-hudur)*. Then the lover of Allah is with his Beloved at all times, regardless of the external conditions within which he is situated. *Khalwa* is the conversation *(muhadathah)* of one's secret awareness with Allah.
(See *'arifin; 'ashiq; dawam-i-hudur; dhakir; harf; munajat; sukun; wasl; zawiyyah.*)

kharq al-'ada: "The breaking of habit." This is another expression for the type of 'miracle' performed by the friends of Allah. However, the Verifiers *(al-muhaqqiqun)* say that a miracle is a 'bringing into existence' rather than 'a breaking of habit', because a 'habit' is something that 'returns' and, due to the fact that everything is in a state of ever-renewed creation, there is no 'habit' (or 'return') to 'break'.
(See *himma; karamat; khalq jadid; al-muhaqqiqun; mu'jiza; tahakkum; takwin; tasarruf; 'ubuda.*)

khashya: Holy dread. *Khashya* is the type of terror and awe and dread which brings man near to Allah. It is the awe of Allah's Majesty, His Incomparability and Utter Unknowableness.
(See *asma' jalaliyyah; haybah; khawf; qahr; rahbah; tanzih; taqwa; 'ubuda.*)

al-khassa (al-khusus): The elect or elite amongst the *Sufis*. *Al-khassa* refers to the accomplished *Sufi* Masters who are the Folk of Allah. They are the elect of Allah.
(See *haqiqat at-tayy; ikhtisas; wilaya khassa.*)

khassat al-khassa (khusus al-khusus): The elect of the elect or the elite of the elite. These are the Great *Sufis*, the Verifiers *(al-muhaqqiqun)*. These great ones form the highest category of friends of Allah *(awliya)*. They follow no one's authority because in themselves they have verified *(tahqiq)* and realized *(tahaqquq)* [through unveiling and finding], the truth *(haqq)* and reality *(haqiqa)* of all things which is Allah, the Real *(al-Haqq)*. They are also known as "The People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)*.
(See *al 'abd; 'ubuda; wilayat.*)

khatam al-anbiya: The Seal of the Prophets. Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the final Prophet of Allah. The Holy Prophet himself, and the message with which he was sent, contain everything that mankind needs to make the Journey of Return to the Beautiful Face of Allah.
(See *AHMAD; 'iqra; al-islam; MUHAMMAD; MUSTAFA; QASIM; al-Qur'an; uswa hasana.*)

khatam al-awliya: The Seal of the Saints. *Khatam al-awliya* is also known as the "The Pole" or "The Pivot" or "The Axis" *(qutb)*. Within the *Sufi* hierarchy the *qutb* occupies its peak. He is the one person in every era who forms the focus of Allah's supervision of the world.
(See *awliya.*)

khatam an-nubuwwah: The Seal of Prophecy. Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) was sent to mankind with the final, complete and perfect prophecy.
(See *nubuwwah.*)

khatam ar-rasul: The Seal of the Messengers. This Seal is Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). After him there are no more Messengers sent by Allah to mankind because the Message of Rasulullah is the perfect and complete Message.
(See *rasul; Rasulullah; risala.*)

khatar: Danger. This term signifies the danger of relying on reflection because reflection is a state that is not preserved from error. *Khatar* also implies the danger faced by advanced ones on the Path who think they can leave the Sacred Law.
(See *al-fikr; makr; shari'a; 'ubuda; uswa hasana.*)

khatir: A sudden incoming thought or speech which may be either divine *(ilahi)*, spiritual *(ruhani)*, ego-centric *(nafiani)* or satanic *(shaytani)*.
(See *khawatir.*)

khawatir: Incoming thoughts, which are either praiseworthy or blameworthy, i.e. divine, spiritual, ego-centric or satanic. The Spiritual Master possesses the science of *khawatir*, and therefore knows the source of his *murid's khawatir*. He supplies the correct spiritual medicine which will restore his *murid's* health. The Word of Allah descends firstly as Revelation *(wahy)*, secondly as Inspiration *(ilham)* and thirdly as Incoming Thoughts *(khawatir)*. *Khawatir* come to the heart from the *'alam al-malakut*. The generality of mankind, both believers and unbelievers, will be questioned on the

Day of Judgement and asked to account for their words and actions in this life. But, the people of the Spiritual Path will also be questioned and called to account for each and every incoming thought.

(See *af'al; 'alam al-malakut; 'amal; al-ilahiyyat; ilham; nafs; ruh; shaytan; al-tabib al-ilahi.*)

khatm: Seal. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the Seal of the Prophets and the Seal of the Messengers. *Khatm* is the sign or seal of Allah upon the hearts of His Lovers. Such sanctified hearts are permanently sealed against everything that is other-than-Allah because Allah has taken up His Residence within them.

(See *al-'arsh; 'arsh al akbar.*)

khawf: Fear. *Khawf* acts as a warning of something terrifying in the future. In the initial stages of the Spiritual Journey the *murid* experiences great fear of the treachery of his own self *(nafs)*, and also the fear of falling short of his *Murshid's* directions. However, when this fear is complemented with hope *(raja')* the *murid* finds the courage and the strength with which to attack the inner enemies. Fear of Allah leads to Knowledge of Allah which opens into Love of Allah. The lover who has found Allah fears losing Allah. Such a fear may overcome the lover who has found Allah in ecstasy during the *sama'*.

(See *'ashiq; mahabbah; ma'rifa; mujahadah; nafs; raja'; sama'; wujud.*)

khayal: Imagination. *Khayal* indicates a reality that becomes manifest in three different places. Firstly, the *khayal* is manifest within the cosmos where existence is the same as imagination. Secondly, the *khayal* is manifest within the macrocosm where the isthmus *(barzakh)* between the spiritual and corporeal worlds is imaginal. Thirdly, the *khayal* is manifest within the microcosm where the human "self" *(nafs)* is the reality between the body and the spirit. *Khayal* is synonymous with images *(mithal)*. The Realm of Imagination *(khayal)* is the isthmus *(barzakh)* between the World of the Unseen and the Visible World and it is within this *khayal* that man is given the clearest expression of the "He, not He" *(Huwa, la Huwa)* mystery of existence. The human faculty of imagination *(khayal)* is purely passive with regard to the active conjectural faculty of illusion *(wahm)* and with regard to the Spirit *(ruh)* which may imprint upon it heralding visions *(mubashshira)*.

(See *bahr; al-barzakh al-a'la; dalala; hadarat al-malakut; Huwa la Huwa; jasad; mithal; mubashshira; mumtani'; wahm.*)

khayal haqiqi: True imagination. The dream-visions *(ru'yah)* seen by the Men of Allah *(al-malamatiyya; al-muhaqqiqun; rijal; Sufis)* are

"True" because these perfected human beings have overcome their individual limitations. Their visions, not being coloured by their own selves or circumstances, are therefore "colourless" and True *(haqq)*.

(See *al-khayal al-muqayyad; ru'yah.*)

al-khayal al-munfasil: The discontiguous Imagination which is the intermediate world of imagination that exists independently of the viewer.

al-khayal al-muqayyad: Delimited imagination. The World of Imagination is the isthmus *(barzakh)* between the World of the Unseen and the Visible World. It has two levels. The first is the level of delimited imagination *(al-khayal al-muqayyad)* which stands closer to the Visible World. The second is the level of non-delimited imagination *(al-khayal al-mutlaq)* which stands closer to the World of the Unseen.

al-khayal al-mutlaq: Nondelimited Imagination. The World of Imagination is the isthmus *(barzakh)* between the World of the Unseen and the Visible World. It has two levels. The first is the level of delimited imagination *(al-khayal al-muqayyad)* which stands closer to the Visible World. The second is the level of non-delimited imagination *(al-khayal al-mutlaq)* which stands closer to the World of the Unseen. *Al-khayal al-mutlaq* is one of the names given to the Supreme Isthmus *(al-barzakh al-a'la)*.

al-khayal al-muttasil: Contiguous Imagination. This is the faculty of imagination which is connected to the viewing subject.

khayr: Goodness. Allah is the Sovereign Good. All goodness derives from Allah. Allah is not Goodness because He Wills to be Goodness, but rather He Wills Goodness because Goodness is what Allah Is in His Essence. *Khayr* is everything that is positive, useful, profitable and beautiful. It is what leads man to his felicitous home.

(See *huda; qurb; rahma; sa'ada; uns; uswa hasana.*)

khayr al-khalq: The Best of Creation. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is *khayr al-khalq*. Allah said, "If not for you, if not for you (O My Muhammad), I would not have created the creation".

(See *"aw adna"; al-haqiqat al-Muhammadiyyah; hijab al-'izzah; kamal; "laulaka, laulaka ma khalaqtu'l-aflaka"; uswa hasana.*)

khayrat: The good things. All the good things were brought to humanity by the Holy Prophet Muhammad (May the Blessings of

Allah be upon him and Peace). They are the things which will ensure man's felicitous Return to Allah.
(See *husn al-akhlaq; iqra'; al-Qur'an; sunna; uswa hasana.*)

al-khayr al-mahd: Sheer Goodness. Allah, as Being Itself, is Sheer Goodness.
(See *khayr.*)

khidma: Service. Because each existent entity is a servant of Allah it is in service to Allah. Its existence necessitates such service. However, it is only the "slave" *('abd)* who serves Allah knowingly, totally, perfectly, selflessly and unconditionally. Such service is true service.
(See *al 'abd; adab al-khidma; 'ibada; 'ubuda.*)

al-Khidr: The "Green Prophet" who drank the Water of Life *(ab-i-hayat)* and still appears to initiate the holy ones into the Great Mysteries. He is still in this world. He was given "insight of the heart" which is God-given knowledge *('ilm ladunni)* from Allah's Presence.
(See *ab-i-hayat; 'ilm ladunni; imam; riyalu'l-ghayb.*)

khirqa: The "patched cloak" which is the symbol of the spiritual traveller. It is given by the *Murshid, Shaykh* or *Pir* to his *murid* either on being initiated into the *Tariqa* or on completion of his travelling *(suluk)*. The true *khirqa* is to cover oneself with slavehood *('ubuda)* and to immerse oneself in Love *('ishq)*.
(See *al 'abd; bay'at; 'ibada; khidma; suluk; 'ubuda.*)

khirqa-i sharif (burda): The Noble and Blessed Mantle of the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). The *khirqa-i sharif* is so greatly honoured, respected and guarded that it has never been photographed and, according to its present guardians, never will be. The overpowering spiritual energy *(barakah)* emanating from the Sacred *khirqa* is transferred, not only to the one who looks upon it, but also to any delicate material which has fleetingly come into contact with it. In the past, pious *Muslims* were privileged to such an exalted degree as to be able to gather and hold tightly to some of this *barakah* by lightly touching the Mantle with a piece of purified cloth. The one who has such a Sacred Object in his possession has been truly blessed by Allah and His Beloved.
(See *AHMAD; MUHAMMAD; MUSTAFA.*)

khizana: Treasury. Allah is All-Possibility. Allah is Infinite and Eternal. Possibility is an inexhaustible treasury *(khizana)* from which Allah continues to create forever.
(See *khalq jadid; al-Qur'an; tajdid al-khalq fi'l-anat; tajdid al-khalq bi'l-anfas.*)

khizana al-khayal: Treasury of Imagination.
(See *bahr; al-barzakh al-a'la; dalala; hadarat al-malakut; huwa, la huwa; jasad; mubal; mumtani'.*)

khudr: Greenness. This term indicates a state of expansion *(bast)* during which the heart of the lover is overflowing with the Beauty of Allah *(jamal)*.
(See *'ashiq; asma' al-jamaliyyah; bast; qurb; sama'; uns.*)

khudu': Humility. There can be no true advance along the Spiritual Path without *khudu'*. However, it is the hardest quality to assume. Man is not easily humbled.
(See *al 'abd; nafs; sajda, 'ubuda.*)

khullah: The Station of Intimate Friendship. This is the station where the Great *Sufis ('arifin; al-malamatiyya; al-muhaqqiqun)* are thoroughly drenched with the Love of the Truth, permeated with love of the Beloved and mingled with His Flesh and Blood. *Khullah* has two levels. The first is that of the Prophet Ibrahim (Peace be upon him) which was a friendship from behind the veil. The second is that of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) which is a friendship without the veil, it being part of the mystery of the Muhammadan Perfection.
(See *AHMAD; al-haqiqat al-Muhammadiyyah; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; nur Muhammadiyya.*)

khuluq: Character. The *khuluq* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) was "as *al-Qur'an*". He is the "beautiful model" *(uswa hasana)*, therefore those who are his truly devoted followers endeavour to model themselves on his "beautiful character". The *murid* has before him, in his *Murshid (Shaykh, Pir)* a living example of the Holy Prophet's character. In following the *Murshid* he is following the "beautiful model". However, if the *Murshid* does not have the attributes of the Holy Prophet, he is not a Verified Shaykh and Perfect Man.
(See *ghulam; husn al-akhlaq; insan al-kamil; kamal; al-Qur'an; tabi'; uswa hasana.*)

khuluq 'azim: Tremendous or sublime character. Allah addresses the Holy Prophet Muhammad in *al-Qur'an*, telling him that he has a *"khuluq 'azim"* (68:4). His character was "as *al-Qur'an"* and *al-Qur'an* is the "Tremendous *Qur'an"* (15:87). On the side of creation *(khalq)* this tremendousness of character becomes manifest through his generosity and gratitude, his piety and patience, his kindness and benevolence. On the side of Reality *(haqq)* this tremendousness of character becomes manifest through his Perfection. The Holy Prophet said, "I am Ahmad without the M",

and he said, "Who has seen me has seen Allah". And Allah says in the Tremendous *Qur'an* "He who obeys the Messenger, obeys Allah" (4:80).

khuruj: Coming out. In the Journey of Return to Allah the first step is *Islam*. The last step is annihilation *(fana')* in going up *('uruj)* and subsistence *(baqa')* in coming out *(khuruj)*.
(See *baqa'; fana'; 'uruj at-tarkib.*)

al-khusus (al-khassa): The elect or the elite. These are the accomplished *Sufi* Masters.
(See *haqiqat at-tayy; ikhtisas; wilaya khasa.*)

khusus al-khusus (khassat al-khassa): The elect of the elect or the elite of the elite. These are the Great *Sufis*, the Verifiers *(al-muhaqqiqun)*. These great ones form the highest category of friends of Allah *(awliya)*. They follow no one's authority because in themselves they have verified *(tahqiq)* and realized *(tahaqquq)* [through unveiling and finding], the truth *(haqq)* and reality *(haqiqa)* of all things which is Allah, the Real *(al-Haqq)*. They are also known as "The People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)*.
(See *al 'abd; 'ubuda; wilayat.*)

kibrit ahmar: The Red Sulphur. This term is used to indicate a highly personal spiritual realization or a vision of great rarity. *Kibrit ahmar* is the sought-after and rare working principle which turns base metal into gold. Finding one's *Shaykh* is often referred to as "finding the red sulphur". Finding the hidden treasure within one's own secret is the *kibrit ahmar*. Finding the Red Sulphur is rare, yet some of the great friends of Allah have found it in abundance! The universal meaning of Sulphur is the Divine Act *(al-amr)*.
(See *al 'abd; 'arifun; fana' fi-murshid; fana' fi-rasul; fana' fillah; ghulam; 'ishq; mahabbat-i-khass; qurb al-fara'id; qurb an-nawafil; sama'; simsimah; uns.*)

kibriya': Magnificence or grandeur. *Kibriya'* indicates the Glorious Divine Grandeur which is the symbol for Allah in His Overwhelming Radiant Greatness. Allah's *kibriya'* destroys everything within His lovers and intoxicates them in the same manner as the wine *(sharab)* of Divine Love does. It is that "place" to which all Allah's yearning lovers long to return. *Kibriya'* overpowers them and bewilders them. It is like the Radiant Sun *(shams)*.
(See *'ashiq; sama'; shams; sharab.*)

kitab: Book. The Great Silence became qualified with letters. The letters formed into words. The words gathered into sentences and the sentences into a book. It is said that each part of every existent

thing is a 'letter' of Allah, and each creature is a 'word' of Allah, and each life is a 'sentence' of Allah and each world is a 'book' of Allah. We read the book to gain Knowledge of Allah. The world is a book and the human is a book. In these two books we can read the signs of Allah, "on the horizons and within ourselves", which will enable us to ascend to the Great Silence once again.

(See *ayat; huruf; kalam; ma'na; ma'rifa; tanazzul; sukun; sura.*)

al-kitab: The Book. The Holy *Qur'an* is *al-kitab.*

(See *furqan; iqra'; al-Qur'an.*)

al-kitab al-mastur: The Inscribed Book. This Book is within the Presence of Compelling *(hadarat al-jabarut).* This is the Presence of the First Unveiling *(ta'ayyun awwal)* where the Mother of the Book *(umm al-kitab)* begins to enter into chapters and details. This is the Presence of the Reality of Muhammad. Here is where the Archangel Jibrail (Peace be upon him) read the Words of Allah and then brought them to the Holy Prophet Muhammad.

(See *hadarat al-jabarut; al-haqiqat al-Muhammadiyyah; Jibrail; ta'ayyun awwal; umm al-kitab.*)

kufr: Misbelief or denial and suppression of the Truth or covering-up of the Truth. Taken negatively "misbelief" *(kufr)* is a "belief" that will lead to wretchedness. However when taken positively the "real *kufr*" *(kufr-i-haqiqi)* is the dissolution of "I-ness" in the "I-ness" of Allah. This *kufr* is *fana' fillah.* It is the guarding of the inner secret which is the Sacred Reality within. "If the reality of the *Sufi* was to be unveiled he would be worshipped."

(See *islam-i-majazi; kufr-i-haqiqi.*)

kufr-i-haqiqi: Real suppression and covering-up. The knower *('arif)* and lover *('ashiq)* of Allah has departed from metaphorical Islam *(islam-i-majazi)* and entered into the real covering-up of the Truth *(kufr-i-haqiqi).* Real *kufr* is the covering-up of one's inner reality; the reality that only Allah IS.

(See *islam-i-majazi; shirk-i-khafi.*)

al-kull: All. *Al-kull* is everything, the totality. It is that which is universal. The Mercy *(rahma)* of Allah perpetually covers everything. And over everything Allah has power. And Allah has Knowledge of everything. Allah is One in His Essence and He is everything *(al-kull)* through His Names.

(See *asma'; tawhid.*)

kun: "Be!" The Word of Divine Command through which existence is bestowed upon the immutable entities.

(See *al-a'yan al-thabita; ka'inat; kawn.*)

al-kurama': The "noble" friends of Allah. Allah has befriended these men and women through their "nobility" of soul. They do not listen to idle talk. They do not look upon that which Allah has condemned looking upon. They are not defiled by any of this. It has no effect upon their noble souls and through their purity they are joined with the spiritual beings who populate the Higher Plenum *(al mala' al-a'la)*.

kun fayakun: "Be! and it becomes." Through the Divine Command, "Be!" the immutable entity "becomes".

(See *al-a'yan al-thabita; ka'inat.*)

al-kursi: The Footstool. In the descent from the Absolute the Footstool is situated under the Throne *(al-'arsh)*. It is the place from which the command to good, and the prohibition of evil, issues. Cosmologically it is the heaven of the fixed stars. The Divine Word *(al-kalimat al-ilahiyya)* which descends from Allah contains the Sacred Law within which is all knowledge. The "place" of the Unity of the Word is Allah's Throne *(al-'arsh)*. The Divine Word of Allah's Sacred Law becomes differentiated into rulings *(hukm)* and reports *(khabar)* at Allah's Footstool *(al-kursi)*.

(See *ahadiyyat al-kalima; ahkam; al-'arsh; hukm; khabar.*)

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labbayka': "At your service." These words are on the lips and in the heart of the slave at his time of entry into the Sacred City of Mecca when performing the pilgrimage *(hajj)*. He is extremely near to Allah at this point in his journey, having been stripped of everything, including his lower self. His prayer, his worship, his service, his living and his dying are now all for Allah. The true slave is in a state of perpetual service, a service which is total, perfect, selfless, knowing and unconditional. On hearing His bereft slave's call of *"labbayka"* Allah swiftly answers with pleasure.

(See *al 'abd; Arafat; hajj; Haram; Ka'aba; khidma; 'ubuda.*)

ladhdha: Pleasure or delight. This is the pleasure which is experienced in the encounter between the lover and the Beloved. It is a pleasure resulting from distance and separation. The intensity of yearning and longing for the absent Beloved increases the bliss of meeting Allah. Even though Allah holds His lovers close to Himself through His jealousy for them, He keeps them distanced from Himself for a time in order to teach them courtesy in Love.

(See *adab al-subba; bu'd; ghaybah; al-ghayrah; iltidhadh; istishab; liqa; sama'.*)

ladhdhatu'l-ilahiyya: The pleasure or delight of the Godhead. This is the pleasure which the Perfect Man feels pervading his entire

being.
(See *insan al-kamil; kamal; qurb; uns.*)

ladunni: "God-given." *Ladunni* refers to that type of knowledge which was given to the Prophet al-Khidr (Peace be upon him). This knowledge comes directly from the Presence of Allah. It does not come through research, reflection or reason. *Ladunni* is that direct knowledge of the friends of Allah which arrives through tasting *(dhawq)* and unveiling *(kashf)* and is given to them by Allah.
(See *ahl al-kashf wa'l-wujud; al-'aql; dhawq; imam; al-Khidr; sidrat al-muntaha.*)

la hawla wa la quwwata illa billahi al-'Ali, al-'Azim: "There is no power and no strength except in Allah, the Most High, the Tremendous." Recitation of, and contemplation upon, this dynamic phrase act as reminders to the *murid* that "the slave is the slave and the Lord is the Lord". Insight into the reality of these words brings the *murid* closer to the condition of *taslim* - total and unconditional surrender to the Will of Allah.
(See *al 'abd; basirah; al-islam; muraqabah; taslim; 'ubuda.*)

lahi: The "railer". This is a *shaytanic* force which attempts to lure the soul away from Divine contemplation. *Lahi* is referred to in Arabic mystical poetry.
(See *dhikr; jihad al-akbar; mujahadah; muraqabah.*)

al-lahut: The Divine Nature. This is the opposite pole to the human nature *(an-nasut)*. *Al-lahut* is the secret life or content of *an-nasut*. The knowers and lovers of Allah see *lahut* when looking at *nasut*. They look at a person of rare spiritual beauty and see the Divinity Itself. They transfer themselves to the Divine Realm and relate every beautiful thing back to the Source of All Beauty, Allah, Who is Beauty Himself.
(See *'arifin; asma' al-jamaliyyah; jamal; al-malamatiyya; an-nasut; al-sadiqun.*)

la ilaha illa'llah: "There is no god, only Allah." These words which form the first part of the Islamic Testimony of Faith *(shahadah, kalima)* could be paraphrased as "there is no reality, only Reality" or "there is no truth, only Truth" or "there is no love, only Love". The phrase is the supreme declaration of Unity *(tawhid)*. "There is no god" *(la ilaha)* is the negation *(nafy)* of everything that is other-than-Allah whilst "only Allah" *(illa'llah)* is the affirmation *(ithbat)* that there is Only Allah. Through the *dhikr* of *"la ilaha illa'llah"* the *dhakir* uses the word of negation - *"la"* - to sweep away all of the inner debris which is defiling his heart, the Sacred Centre *(Haram)*. Ultimately, by the Grace of Allah, the phrase *"la ilaha illa'llah"* is replaced by the Word of the Essence Itself *Allah.*

Everything other-than-Allah has been negated. Allah is affirmed.
(See *ALLAH; "ana jalisu man dhakarani"; dhakir; ithbat; nafy; tawhid.*)

la ilaha illa'l-'ishq: "There is no god, only Love." The great lovers of Allah use these words in an attempt to express their witnessing of "love" *('ishq)* as the motivating power behind everything. The lover *('ashiq)* who is thoroughly drowned in *'ishq* during the *sama'* has attained to a station of ineffable and inexpressible sweetness. Every atom of his being bears witness to this all-pervading *'ishq*. He has tasted, drunk and been intoxicated by the wine *(sharab)* of passionate love *('ishq)* and he knows that *"la ilaha illa'l-'ishq"*. The one who has not tasted, does not know.
(See *'ashiq; halawa; 'ishq; sama'; sharab; shawq.*)

la'im: The "blamer." This is a *shaytanic* force which attempts to lure the soul away from Divine contemplation. *La'im* is referred to in Arabic mystical poetry.
(See *dhikr; jihad al-akbar; mujahadah; muraqabah.*)

la maqam: "No station." *La maqam* is the "station of no station." This "station of no station" is the highest station reached by the People of Perfection who manifest the Name ***Allah***. They have passed beyond all states and stations and are the true Muhammadan heirs. They have passed beyond both Majesty and Beauty and have no attribute and no description. They are not determined by properties. The People of *la maqam* are the divine ones *(al-ilahiyyun)*. The Real is identical with them. The Muhammadan heirs have no goal because their vastness is the Vastness of Allah Himself Who has no goal in Himself which might ultimately be reached. The People of *la maqam* witness only Allah - Allah, the Infinite, the Eternal, the Absolute.
(See *hal; kamal; al-ilahiyyun; la shay'; al-malamatiyya; maqam; al-muhaqqiqun.*)

la shay': "No thing." The slave who has "returned" to Allah has arrived at the place of nonexistence, the place of "Allah is, and nothing is with Him." The slave has returned to his own nothingness within the Knowledge of Allah. Such a slave is destitute *(muflis)* of everything other than Allah. He is "nothing" *(la shay')* but the locus of manifestation of Allah. He has "nothing" of his own. He belongs totally and unconditionally to Allah.
(See *al 'abd; la maqam; muflis.*)

la takrar fi'l-tajalli: "Self-disclosure never repeats itself." This expression indicates that there is never any repetition in Allah's Infinite Self-disclosures *(tajalli)*. This is "the renewal of creation in each instant" *(tajdid al-khalq fi'l-anat)*. Allah does not unveil Himself

in the same manner in two successive moments to any two creatures within His creation. Each instant is fresh and new. This never repeated Self-disclosure is what the knower of Allah witnesses in his own heart. Because each moment is utterly unique the requirements of that particular moment are also unique. The knower of the moment does not resort to old reactions or past experiences when facing and fulfilling the demands of the moment. His heart receives spontaneous *(ikhtiyar)* knowledge from the Source Itself. This is the "the renewal of creation in each instant". The slave *('abd)*, knower *('arif)* and lover *('ashiq)* takes his knowledge directly from *al-Hayy*, the Living. He drinks from the Water of Life *(ab-i-hayat)* which is ever fresh and ever renewed.

(See *'abd al-waqt; ab-i-hayat; ahl al-kashf wa'l-wujud; 'arifin; ikhtiyar; istidlam; ma'rifa; tajdid al-khalq bi'l-anfas; 'ubuda.*)

lata'if: This term generally refers to the subtle essences (or centres) in the body. The cleansing of the *lata'if* forms the spiritual struggle *(mujahadah)* of the Path. The cleansing of each separate *latifah* marks a stage in the Journey of Return. *Lata'if* also defines the subtleties within the being of the knower and lover of Allah. The mystical vision during the spiritual concert *(sama')* prepares a thousand of these *lata'if* within the ecstatic.

(See *latifah; nafs; salat.*)

al-Latif: The Subtle; one of the Beautiful Names of Allah.

latif: Subtle or delicate or fine, as opposed to dense and thick *(kathif)*; for the knower *('arif)* who "sees things as they are" the dense and solid objects are seen to be very subtle *(latif)*. This knowledge is one of the important unveilings of the Path.

(See *ahl al-kashf wa'l-wujud; "Allahumma arana haqaiq al-ashya kama hiya"; kathif.*)

latifah 'atifiyyah: The sympathetic subtlety.

latifah dhatu-s-sirriyyah: The essence of the secret.

latifah al-haqiqiyyah: The subtle essence of Reality. This is situated on the crown of the head. This is the "crowning" *latifah* and because of its sacred reality it must be protected, covered and veiled. Herein lies one of the meanings of the prayer cap and the turban and the veil.

(See *dhikrullah; ilham; mujahadah; nafkh; nafth.*)

al-latifah al-insaniyyah (latifah al-nafsiyyah, latifah al-qalabiyyah): The human subtle reality which is also known as "the self" *(nafs)*. This subtle essence or centre of the human body must

be cleansed in order for the traveller to progress in his Journey of Return to Allah.
(See *dhikrullah; mujahadah; nafs.*)

latifah al-khafiyyah: The hidden subtle essence. This is situated between the two physical eyes.
(See *dhikrullah; khafi; mujahadah.*)

latifah al-qalbiyyah: The subtle essence or centre of the heart. Cleansing of the heart forms the spiritual endeavour of the earlier stages of the Journey. Once the heart has been purified the traveller *(salik)* is in a state of preparedness and receptivity to receive whatever Allah Wills to sends.
(See *dhikrullah; isti'dad; maut; mujahadah; qalb.*)

latifah ar-ruhiyyah: The subtle essence or centre of the spirit.
(See *dhikrullah; mujahadah; ruh.*)

latifah al-sirriyyah: The subtle "secret" essence.
(See *asrar; dhikrullah; mujahadah; sirr; sirr al-sirr.*)

lauh al-mahfuz: The Inscribed or Guarded Tablet upon which the Supreme Pen *(al-qalam al-a'la)* writes the destinies of all creation. *Lauh al-mahfuz* is also called the Universal Soul *(an-nafas al-kulliyah).*
(See *al-a'yan al-thabita; "kana maktub"; qada'; qadar; al-qalam al-a'la.*)

"laulaka, laulaka ma khalaqtu'l-aflaka": "If not for you, if not for you, (O My Muhammad), I would not have created the heavenly spheres." This beautiful *Hadith Qudsi* reveals the primordial Perfection of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) from whose light all of existence became manifest. The mystery of the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* and the Light of Muhammad *(nur Muhammadiyya)* are hidden within these Divine Words.
(See *AHMAD; "Ana Ahmad bila mim"; habibullah; al-haqiqat al-Muhammadiyyah; idrak; al-iradat al-kubbiyya; khayr al-khalq; khullah; MUHAMMAD; MUSTAFA; nur Muhammadiyya.*)

lawa'ih: The gleams which become visible to one's secret being and the glimmers of the light of the Essence that show themselves when one's vision is not limited by baseness (or animality).
(See *basirah; hayawaniyah; latifah al-sirriyyah; mushahadah; nur; nurani; sirr; sirr al-sirr.*)

lawami': Flashes of light that fleetingly enter the heart and momentarily remain there. And even though the flash departs as suddenly as it

arrives it may nonetheless bring with it and deposit in the heart, a new and fresh knowledge of Allah. The meaning of existence can be "realized" within such a flash. And such a "realization" is, in itself, a magnificent bewilderment.

(See *an; basirah; hayrah; ilham; la takrar fi'l-tajalli; ma'rifa; simsimah; waqt.*)

layla: A woman's name meaning "Night". *Layla* indicates that "moment" on the ascent *(mi'raj)* to Allah when darkness surrounds the slave, blindfolding him to everything that is other-than-Allah. Within *Sufi* mystical poetry and *sufi* songs *(qawwali)* the name *Layla* symbolizes the Essence of Allah *(dhat)*.

(See *al 'ama; laylat al-mi'raj.*)

laylat al-mi'raj: The Night of the Ascension. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), the slave of Allah *('Abdullah)*, was "taken" to the Divine Presence on this "night". The word "night" indicates that moment which is outside of time when Muhammad al-Mustafa was blindfolded to everything that is other-than-Allah. In this "timeless" moment he was in a state of utter Unity *(tawhid)*. He had realized Unity of Time, Unity of Place and Unity of Essence. In this state of inner unity he was "taken" to the Divine Presence. He did not "go" of his own accord. He was "chosen" to be "taken" on this "night". The Holy Prophet is the "beautiful model" *(uswa hasana)* and his Ascension *(mi'raj)* is the ascension *par excellence*. By following in his footsteps the yearning lovers and devoted followers and bereft slaves hope to follow him to the Divine Presence. The chosen one *(al-Mustafa)* is the slave *(al 'abd)* and he is also the Beloved of Allah *(habibullah)*. No one meets Allah by being a lover, only by being the Beloved. *Laylat al-mi'raj,* the Night when man ascends to the Divine Presence, corresponds to *laylat al-qadr,* the Night of Power when the Spirit descends to man.

(See *al-'aql; fana' fi-rasul; 'isra; al-'isra; Jibrail; laylat al-qadr; mi'raj; mi'raj at-tahlil; MUHAMMAD; MUSTAFA; sidrat al muntaha; tawhid; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah*)

laylat al-qadr: The Night of Power. *Laylat al-qadr* occurred during one of the last odd numbered nights of the Month of *Ramadan*. It was on this night that the archangel Jibrail made his initial appearance to the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). With the first word of Revelation, *"iqra'!"* ("Read!"), *al-Qur'an* descended into the Prophet's heart. This descent of Allah into the world corresponds to man's ascending towards Allah in the Night of the Ascension *(laylat al-mi'raj)*.

(See *al-'aql; iqra'; laylat al-mi'raj; 'uruj at-tarkib.*)

liqa': An encounter. This term indicates an encounter such as that between the lover and the Beloved. The pleasure of such an encounter is far greater than the pleasure of unceasing companionship, because the heart overflows with love and longing during separation. Allah keeps His Friends at a distance so that the bliss of encounter *(liqa')* shall be intensified for them.
(See *bu'd; ghaybah; al-ghayrah; istishah; subha.*)

lisan: The tongue. *Lisan* indicates the eloquence or language with which Divine Statements enter the hearing of the Knowers of Allah. During the "spiritual concert" *(sama')*, when the voice of Allah enters the world on the tongue of the singer *(qawwal)*, the hearer who is receptive and empty of self hears only words issuing from Allah's tongue. *Sama'* is a bird flying from Allah to Allah. Allah is the tongue of the singer. Allah is the ear of the hearer.
(See *harf; muhadathah; munajat; sukun.*)

lisan al-hal: The tongue of the spiritual state. These are the words which issue from the knower *('arif)* or lover *('ashiq)* when he is under the domination of his state. An example is the famous utterance "I am the Truth" *("ana'al-Haqq")*. But, in reality, everything in the cosmos speaks with the tongue of its state.
(See *hal; shath; wasl.*)

lisan al-murshid: The tongue of the Spiritual Guide. If the spiritual affinity *(munasaba)* existing between the *Murshid* and his *murid* attains to a high degree of purity the *murid* may be given the gift of speaking with the tongue of the *Murshid*. The *Murshid's* words become manifest through such a *murid*. A *murid* may also receive the gift of verbal expression *('ibarah)* through which he is able to express those subtleties of the Teaching transmitted to him by his *Murshid*.
(See *fana' fi-murshid; 'ibarah; isharah; munasaba; simsimah; subha.*)

liwa' al-hamd: The Banner of Praise. This is the Banner which will belong to the Holy Prophet Muhammad on the Day of Resurrection. The Banner of Praise is his banner because his praise, which is none other than *al-Qur'an*, is the complete and most elevated of all praises. All praises are "gathered together" *(jami')* in his praise - (May the Blessings of Allah be upon him and Peace).
(See *AHMAD; alhamdulillah; habibullah; "Laulaka, laulaka ma khalaqtu'l-aflaka".*)

lubb: The kernel, core or innermost consciousness. The *lubb* is that hidden "place" where knowledge of Allah is protected from those who are attached to the world.
(See *'arifin; awliya; adh-dhatiyun; fana' fillah; al-haqiqat al-Muhammadiyyah; kamal.*)

lubb al-lubb: The kernel of the kernel, the core of the core or the innermost of the innermost consciousness. The *lubb al-lubb* is the Source or the Divine Light which is contained at the very kernel of the kernel itself.

(See *al 'abd; 'arifin; adh-dhatiyun; al-haqiqat al-Muhammadiyyah.*)

Lut: The Prophet Lot (Peace be upon him) through whose Word descended the Wisdom of Strength and Forcefulness *(al-hikmat al-malkiyyah).*

lutf: The Kindness, Gentleness and Grace of Allah. Allah's *lutf* is Absolute Subtlety. It descends into the heart, filling the entire being of His slave with love and awe and bewilderment. This indescribable and incomprehensible *lutf* enters those hearts which contain only Allah, bestowing upon the slaves, knowers and lovers a continuance in their contemplation of Allah. Yet, the People of Perfection see beyond such bestowals to the Source Itself, to Allah. Nothing interrupts their contemplation of Allah because opposites are joined and there is no distinction between gentleness and severity.

(See *al 'abd; adh-dhatiyun; insan al-kamil; jam'uhu al-diddayn; al-muhaqqiqun; al-malamatiyya; tawhid.*)

Luqman: The Prophet Luqman (Peace be upon him) through whose Word descended the Wisdom of Good-Doing *(al-hikmat al-ihsaniyyah).*

M

ma'ad: The Place of Return, the future world, the destination, the Promised End. "Verily He Who hath ordained the Qur'an for thee, will bring thee back to the Place of Return" (*al-Qur'an* 28:85). *Ma'ad* is the terminus of the ascent *('uruj)*.
(See *amanat; kamal; al-khalifah; laylat al-mi'raj; mi'raj at-tahlil; suluk; 'uruj at-tarkib.*)

ma'ani: Meanings. Everything in creation has an outward form *(sura)*. These forms are the manifestations of their essential inner meanings. The meaning of everything is Allah. Within imagination all meanings become clothed in substratum *(madda)* and take on form. No meaning is able to hold itself back from imagination.
(See *insan al-kamil; ma'na; sura.*)

ma'arif: The sciences connected to Divine Knowledge. The ascent from multiplicity to Unity is a journey from wideness to narrowness. Initially the sciences are varied and numerous. Slowly and gradually, little by little, these sciences become less as all extraneous sciences are left behind. As the knower *('arif)* ascends the only object of knowledge to which his entire being is turned is Allah, the Real. His profound sciences are the *ma'arif*.
(See *'arifin; al-'ilm bi Allah; 'ilm-ul-dhawq; 'ilm ladunni; laylat al mi'raj; ma'rifa.*)

ma'arij al-himam: The ascents of aspirations and spiritual resolves. By the Grace of Allah the lover ascends to Allah, but the lover must also yearn, strive and aspire to ascend unto Allah. It is through the intensity of the lover's spiritual resolve *(himma)* that Allah is reached.

(See *'ashiq; buraq; himma; jadlih; shawq.*)

al-ma'bud: The worshipped. That which is worshipped, the *ma'bud*, of necessity demands a worshipper. Without the worshipper there cannot be the worshipped. The worshipped *(al-ma'bud)* is only and always Allah. The worshipper *(al-'abid)* is the entire cosmos.

(See *al 'abd; alhamdulillah.*)

madda: Substratum or matter or material from which the world of sense perception is comprised.

ma'dum: Non-existent. This is an ambiguous term because, even though a thing is as yet non-existent in the cosmos it is nonetheless existent within the Knowledge of Allah. He has not yet given the Divine Command, "Be!" *("Kun!")* through which the non-existent is bestowed with existence.

(See *al 'adam; al-a'yan al-thabita.*)

mafatih: Keys. On the Spiritual Journey of return there are many keys with which to unlock the doors of knowledge. A key may be in the form of a word, a glance, a litany, a moment, a breath. And because Knowledge of Allah is endless, the keys to open the doors to such knowledge are also without limit.

(See *asas; bab; dair; miftah; sur.*)

mafatih al-ghayb: The Keys to the Unseen, which are with Allah. With the *mafatih al-ghayb* His great friends, the *awliya*, are given the means with which to open further doors to Higher Knowledge of Allah, the Absolute.

(See *awliya; al-ghayb; al-ghaybiyyatu'l-kubra; hadarat al-dhatiyyah; al-hikmat al-ghaybiyyah; 'ilm al-ghayb; rijal; tajalli ghayb; wilaya.*)

maftur: Innate. All created things, with the exception of mankind and jinn, know Allah with an inborn, innate *(maftur)* knowledge. Mankind and jinn have an innate knowledge of their outward forms but they have to acquire knowledge of Allah and of their own spirits. The acquisition of such knowledge is encumbent upon all of mankind but is only fully realized by the people who turn to Allah through the Remembrance of His Most Holy Name ***Allah*** - those who sit in *dhikrullah.*

(See *'arifin; dhikr; 'ilm; ma'rifa.*)

maf'ul: The object of an act (not the agent of the act). The Lover of Allah, through whom Allah sees, hears, speaks, walks and grasps is the object *(maf'ul)* of the act and Allah is the True Agent.
(See *af'al; fa'il; qada'; qadar; qurb al-fara'id; qurb an-nawafil.*)

maghlub: The one who is overpowered, enraptured and annihilated in the Might of his Vanquisher.
(See *al 'abd; fana'; hudur; jadhbi; sama'; wajd; wujud.*)

maghlub al-qulub: The one who is under the domination of his purified and illuminated heart.
(See *al 'abd; al-'arsh; 'ayn al-yaqin; nur; qalb.*)

mahabbah: Love. *Mahabbah* is the lofty, pure and unconditional love of Allah. The attainment of such love transforms the ***murid*** from "the one who desires Allah" into the ***murad***, "the one whom Allah desires". Nothing is greater than this. The spiritual intoxication arising from the wine of *mahabbah* comes from regarding only the Beloved. The truth of *mahabbah* is that every atom of the lover *(muhibb)* bears witness to the intensity of his Love for Allah. Out of such *mahabbah* develops *'ishq*, which is the passionate and ceaseless yearning for Allah.
(See *'ashiq; 'ishq; muhibb; sama'; sharab.*)

mahabbat-i-'amm: The love of spiritual seekers *(mutasawwifun)* whose hearts incline to considering attentively the Beauty of the Qualities. There are many of these seekers who aspire to Divine Knowledge and their love of Allah is sincere. However they are not of His elect. They are not of those who totally incline, with all their being, towards the Essence Itself.
(See *al 'abd; awliya; adh-dhatiyun; khassas al-khassa; mahabbat-i-khass; al-malamatiyya; al-muhaqqiqun; mutasawwifun; wilaya.*)

mahabbat-i-khass: The love of the Elect whose souls incline in totality to witnessing the Beauty of the Essence. Such love is rare, like the Red Sulphur itself. It is through Allah's Own Love of His Elect that His Elect love Allah unconditionally. *Mahabbat-i-khass* is a love which is without limit, because it is a Pure Love of the Unknowable Essence Itself.
(See *al 'abd; adh-dhatiyun; kamal; kibrit ahmar; khassat al-khassa; 'ishq; 'ubuda.*)

mahall: Locus or dwelling place or place of manifestation. Each human heart is a ***mahall*** in which the Being of Allah discloses Itself. The radiance of His Self-disclosure depends upon the purity of the heart in the way that water takes on the colour of the cup. His Self-disclosures pertain to the "unseen" world *(ghayb)* and to the "visible" world *(shahada)*, both of which are perceived by the heart.

This indicates the vastness and the tremendous capacity *(wus')* of the human heart.

(See *afada; al-'arsh; insan al-kamil; isti'dad; qalb; tajalli; wus'.*)

mahdud: Limited. Everything that is other-than-Allah *(ma siwa Allah)* is limited. Only Allah is Independent of the Worlds. The slave, *al 'abd*, is the one who is limited. "The slave is the slave and the Lord is the Lord." The limited is the limited and the Limitless is the Limitless. Seeing one's own essential limitedness is perfect courtesy *(adab)* and slavehood *('ubuda)*.

(See *al 'abd; adab; "ana Ahmad bila mim"; baqa'; jam' u tafriqa; 'ubuda; uswa hasana.*)

mahfuz: Protected and guarded and preserved. The Prophets of Allah and the great saints are guarded and protected by Allah. Allah is jealous for His lovers, desiring that their love be for Allah Alone. So Allah Almighty guards their hearts against the entry of the "other". And, the slave preserves and guards and protects his courtesy *(adab)* towards Allah by constantly keeping Allah's secret concealed within himself.

(See *al-ghaflah; al-ghayrah; insan al-kamil; kamal; rabbaniyya; 'ubuda.*)

mahjub: That which is veiled. Allah, the Real, is veiled from those amongst His creation who, never seeing that He is Reality, see only the "other" *(ghayr)*. The veil *(hijab)* hangs between Allah and them. Not only is He veiled from them but their sights and insights are also veiled. They do not see Allah. The spiritual work, the alchemical transformation which takes place under the direction of the Spiritual Guide *(murshid)* is the tearing down and burning up of the veil, so that only the Glorious and Radiant Face of Allah is seen. But, that which is veiled *(mahjub)* is only unveiled to those who are qualified to see. Allah has veiled Himself with Himself. "If the reality of the *Sufi* was to be unveiled he would be worshipped."

(See *ahl al-kashf wa'l-wujud; 'arifin; 'ayn al-yaqin; basirah; al-ghayr; hayrah; hijab; ma siwa Allah.*)

mahiyya: The essence or nature of a thing. The word *mahiyya* derives from the question, "What is it?" *("ma hiya?")*. This question can be asked about anything in the creation or in the imagination, but it cannot be asked (and answered) about Allah Himself. The only answer is either to say, "Being" *(wujud)* or to retreat into the Great Silence *(sukun)*.

(See *ALLAH; adh-dhatiyun; hayrah; sukun; wujud.*)

mahq: Obliteration. *Mahq* indicates the obliteration and annihilation of the slave's being in the Essence of Allah.

(See *mahw; mahw fi ithbat.*)

mahsur: Constrained and limited. Man always constrains and limits Allah in accordance with his own individual limitations. Once the "slave-lover-knower" has entered that Limitless Ocean which is Allah, seeing only Allah always and everywhere, all constraints and limits are removed from his heart. Such a slave knows the truth of the "new creation" *(khalq jadid)* and the truth of "Self-disclosure never repeats Itself" *(la takrar fi'l-tajalli)* and the truth of "the renewal of creation in each instant" *(tajdid al-khalq fi'l-anat)*.

(See *bahr; hurriyah; insan al-kamil; al-islam; al-Qur'an.*)

mahsus: The senses or that which is sensory.

(See *al-hiss.*)

mahw: Effacement. *Mahw* indicates the annihilation of the slave's actions in the actions of Allah. *Mahw* is distinct from "obliteration" *(mahq)* in which the slave's very being is annihilated in the Essence Itself. *Mahw* is the removal of the attributes of habit and the elimination of the cause. The entity itself remains because it is only through one's own entity that one has knowledge of Allah. So, it is impossible for "you" to be removed because Allah wants "you" to know Himself. He does not "remove" you from yourself but rather He "obliterates" you from yourself so that you do not halt with the existence of your own entity. Then does the slave understand that his actions are in Reality the actions of Allah.

(See *af'al; asbab; fa'il; qada'; qadar; qurb al-fara'id; qurb an-nawafil.*)

mahw fi ithbat: Obliteration in affirmation. The lover *(muhibb)* is completely at the behest of Allah. He is *mahw fi ithbat*. He does not desire anything other than what is desired for him. He is the object of the act *(maf'ul)* not the Agent *(fa'il)*. His affirmation lies in the fact that the Sacred Law was prescribed for him. He never ceases to follow this prescription. His obliteration within that affirmation lies in Allah's words, "Allah created you and what you do" (*al-Qur'an* 37:96) and "Nothing of the command belongs to thee" (*al-Quran* 3:128). The *muhibb* is the locus within which affairs take place. He is "obliteration in affirmation".

(See *al 'abd; af'al; fa'il; hasr; hurriyah; ithbat; maf'ul; mahw; 'ubuda.*)

majdhub: He is the one who is under the influence of Divine Attraction *(jadhba)*. The power of this Attraction brings about spiritual intoxication *(sukr)* and indifference to all that is other-than-Allah *(masiwa-Allah)*. In being drawn towards Allah the *majdhub* experiences excessive ecstasy. The Divine Attraction can descend with great force during the "spiritual audition" *(sama')* when the hearer becomes thoroughly intoxicated by his yearning and love of Allah.

(See *'ishq; jadhba; junun; sama'; shawq; sukr; wajd.*)

al-Majid: The Most Glorious. One of the Beautiful Names of Allah.

majla: Place or locus of Divine Self-disclosure and revelation. The cosmos was given existence purely and solely to be a place for the manifestation of the Divine Names. And man was given existence purely and solely to develop himself into the Perfect Man and become a place for the manifestation of the All-Comprehensive Name ***Allah.***

(See *amanat; asma'; insan al-kamil; al-khalifah; mahall; mazhar; tajalli.*)

majlis: The place of sitting *(jalsa)*. Allah says "I am sitting with the one who remembers Me" *("ana jalisu man dhakarani")*. There is no "place of sitting" more honourable or more perfect than sitting in the Remembrance of Allah *(dhikrullah)*.

(See *"ana jalisu man dhakarani"; dhakir; dhikrullah; jalsa; salat.*)

majalis: The gatherings of the people of the Spiritual Path for the performance of the collective Remembrance *(dhikr)* and for the spiritual audition *(sama')*.

(See *dhikrullah; halqa; sama'.*)

majmu': The "bringing together" or "combined totality". This bringing together is the combined totality of everything. It is Allah in Himself, the Real *(al-Haqq)* and Allah in His Self-disclosure, the creation *(khalq)*. *Majmu'* is *al-Haqq* plus *khalq*. Majmu' is Allah as the Essence *(dhat)* and Allah as the Divinity *(al-uluhiyya)*.

(See *dhat; al-Haqq; khalq; al-uluhiyya.*)

majmu' al-asma' al-mutaqabila: The totality of the contrary names. This *majmu' al-asma' al-mutaqabila* is contained within the All-Comprehensive Name ***Allah.*** He is the One Who brings opposites together. When all opposites are gathered there is Unity *(tawhid)*.

(See *ALLAH; al-asma' al-mutaqabila; furqan; jam'ulu al-diddayn; al-Qur'an; tawhid.*)

majnun: Madness or being in a state of insanity. The name *majnun* refers to the lover *('ashiq, muhibb)* whose total obsession with the Beloved and yearning for union with her, renders him senseless. The story of Majnun (madness) and Layla (night) is one of the *Sufis* best-loved symbols of the lover's obsession with the Beloved. During the Night *(layla)* when the lover is blinded to everything other than the Beloved his yearning and obsession overpower him. Majnun was intoxicated by the name Layla. The lover who has been intoxicated by the Beloved's Name is good for nothing else! It appears to the world that he has lost his wits, but in truth he has become wise. The *dhakir* who is drowned in the Name ***Allah*** has found the red sulphur *(kibrit ahmar)*.

(See *al-'aql; 'ashiq; dhakir; jam' al-jam'; kibrit ahmar; 'ishq; sama'; shawq; wajd.*)

makan: Place. Elevation is of two kinds: one is elevation in rank *(makanah)* and the other is elevation in place *(makan)* and mankind is described by both. Elevation in place *(makan)* pertains to works and worship, for it is through works and worship that man is elevated in the degrees of Paradise. The term *makan* is also applied to a resting-spot in the expanse *(manzil fil-bisat)*, which exists only for the people of Perfection, who have actualized the stages and states and passed beyond them to the stage above Majesty and Beauty. They have neither substantial attribute *(sifah)* nor relational characteristic *(na't)*.

(See *ahwal; insan al-kamil; jalal; jamal; kamal; la maqam; maqam.*)

makanah: Rank. Elevation is of two kinds: one is elevation in rank *(makanah)* and the other is elevation in place *(makan)* and mankind is described by both. Elevation in rank *(makanah)* pertains to knowledge, for it is through Knowledge of Allah that the knower *('arif)* rises in degrees of nearness *(qurb)* to Allah.

(See *ahl Allah; 'arifin; makan.*)

makarim al-akhlaq: The noble character traits. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) was sent to mankind with the noble character traits in their complete and perfect form. The spiritual work of *Tasawwuf* involves the alchemical transformation of man's base character traits into the noble ones. This transformation results from meticulously following the Holy Prophet Muhammad and the inner and outer aspects of his Teaching. It is only through acquiring the noble character traits *(makarim al-akhlaq)* that man can return to Felicity and Bliss.

(See *amanat; dhikrullah; fana' fi-rasul; ghulam; habibullah; huda; husn al-akhlaq; i'tidal; kamal; murshid; sunna; tabi'; takhalluq; uswa hasana.*)

makasib: Earnings. The spiritual stations *(maqamat)* are referred to as "earnings" because they result from the sincere endeavour *(mujahadah)* and intense spiritual resolve *(himma)* of the traveller. The spiritual states *(ahwal)* are called "bestowals" *(mawahib)*, being purely gifts of Divine Grace.

(See *ahwal; himma; maqamat; mujahadah.*)

makhluq: The creation itself. Allah, as the Creator *(al-Khaliq)*, demands the existence of a creation *(makhluq)*, and the creation demands its Creator. There must be a cosmos because the divine realities demand it.

(See *al 'abd; asma' al-'alam; khaliq; ghidna; rabb; taghadhdhi.*)

makhluqat: The creatures or created things.

(See *al-a'yan al-thabita; idhar; ka'inat; kun; 'al-uluhiyya.*)

makr: Allah's deception of His servant or the stratagem through which He tests mankind. Allah may give to a man the continuation of Divine favours despite that man's opposition to His command or Allah may grant knowledge to a servant but deprive him of the act of putting it into practice or Allah may grant the practice but deprive man of sincerity. The *Sufis* are extremely wary of the Divine *makr.*
(See *al 'abd; adab; al-malamatiyya; rabbaniyya; takwin; 'ubuda.*)

makr nafsi: The deception of the ego. This deception is one of the greatest of barriers on the Path to Perfection. The downward-pulling tendencies of the lower-self *(nafs)* ceaselessly endeavour to exercise their power over the slave. The *nafs* is man's greatest enemy. It is a venomous snake and a cunning and treacherous adversary which will stoop to lying, deception, cajolery and flattery to coax the slave away from his Lord.
(See *dhikrullah; jihad al-akbar; muraqabah; nafs; shaytan; silsilat.*)

makhruh: That which is displeasing to Allah. Those things that are displeasing *(makhruh)* in the early stages of spiritual travel become forbidden and unlawful *(haram)* in the later stages. In the beginning the *murid's* looking at and seeing what is other-than-Allah *(ma siwa Allah)* is displeasing *(makhruh)* to Allah. In the later stages it is forbidden *(haram)* for the slave to look at and see anything other-than-Allah. All is He. All is He!
(See *al 'abd; adab; dawam-i-hudur; adh-dhatiyun; insan al-kamil; kamal; layla; 'ubuda.*)

maktub: Written. This term indicates "fate" *(qadar)*, as in the expression, "It is written" *("Kana maktub").*
(See *al-a'yan al-thabita; isti'dad; qada'; qadar; qad jaffa'l-qalam; al-qalam.*)

al-mala' al-adna (al-mala' al-asfal): The lower plenum which is comprised of the creatures of the corporeal world.
(See *adna; asfali-safalin; al-hadarat; ka'ianat; khayr al-khalq; makhluq; tanazzul.*)

al-mala' al-a'la: The higher plenum or Supreme Assembly. *Al-mala' al-a'la* indicates the angels and those spiritual beings, the 'noble' *(al-kurama)* friends, who are closest to Allah.
(See *a'la; 'alam-i-ulwi; 'alin; awliya; al-kurama; muqarrabun.*)

mala'ika: The angels. The very substance of the *mala'ika* is woven from light. The light from which the angels have been shaped is not the Light which is Allah Himself, but it is the radiance emanating from Light or Sheer Being. In the manner that the angels circle the Divine Throne *(al-'arsh)*, so the divine realities circle the heart of the Lover of Allah.
(See *'alin; amthal; al-'arsh; fasad; hadarat al-malakut; ikhtiyar; Jibrail; Ka'aba; al-mulqiyat; nur, nurani.*)

al-mala'ikat al-muhayyamun: The Enraptured Angels who are lost in love and contemplation of Allah and who stand at equal rank with the First Intellect *(al-'aql al-awwal)*.
(See *al-'aql al-awwal; fard.*)

al-malakut: The celestial and angelic realm. The World of Dominion. A Master said, "I have no morning and no evening." "Morning" pertains to manifestation, the world of the kingdom *(al-mulk)* and the visible. "Evening" belongs to non-manifestation, the world of dominion *(al-malakut)* and the Unseen. This Great Master was in the station of "no station" *(la maqam)*.
(See *hadarat al-malakut; la maqam; al-mulk; ta'ayyun awwal; ta'ayyun thani.*)

malal: Boredom. For the knower *('arif)* and the lover *('ashiq)* of Allah there can be no boredom, either in this world or the next, because of the ever renewing Self-disclosures with which Allah floods their hearts in each instant.
(See *'arifin; 'ashiq; khalq jadid; la takrar fi'l-tajalli.*)

al-malamatiyya: The People of Blame. These are the Perfect Ones. Their exteriors never disclose the reality of their interiors. They are those who know and are not known. *Al-malamatiyya* are Allah's Perfect slaves, Allah's Perfect lovers, Allah's Perfect knowers. They manifest His All-Comprehensive Name ***Allah***, without a trace of Lordship *(rabbaniyya)*. Allah has placed their "blaming self" *(nafs al-lawwama)* over them as a protection against self-conceit or satisfaction. They are the greatest of the *Sufis*. They are in constant submission and surrender to the Will of Allah. A *Murshid (shaykh, pir)* who is one of the *malamatiyya* is the Perfect *Murshid* and his *murids* often attain to Manliness *(rajuliyya)*. The Master of the cosmos, the Best of Creation, Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace), who is a *malamatiyya*, is their Master.
(See *al 'abd; al-'arif; 'ashiq; insan al-kamil; istislam; kamal; al-khalifah; nafs al-lawwama; al-ru'unat al-nafsiyya; taslim; 'ubuda.*)

al-Malik: The King. One of the Beautiful Names of Allah.

Malik al-Mulk: The King of Absolute Sovereignty. One of the Beautiful Names of Allah.

al-ma'luh: The divine thrall. The *ma'luh* is the object in respect of which a god is a god. Allah, as Divinity, demands the existence of the divine thrall *(ma'luh)*. This is the same correlation *(idafa)* as that which exists between the Powerful *(al-Qadir)* and the object of the power *(maqdur)* and the Knower *(al-'Alim)* and the object of knowledge *(ma'lum)* etc.
(See *al 'abd; idafa; 'ilah; ilahiyyah.*)

al-ma'luh al-mutlaq: The nondelimited divine thrall. This is the Perfect Man *(insan al-kamil)* who accompanies Allah in every Self-disclosure and the perfect slave *(al 'abd al-kamil)* who through his nothingness and self-effacement manifests all the Divine Names in the Name *Allah.*

(See *al 'abd; amanat; insan al-kamil; al-khalifah; al-malamatiyya; 'ubuda.*)

al-ma'lum: The object of knowledge. Allah, as the Knower *(al-'Alim)* requires an object of knowledge *(ma'lum)*, just as the Powerful *(al-qadir)* requires an object of power *(maqdur)* etc.

(See *idafa.*)

ma'lum-i-ma'dum: The "known non-existent". The entity who has not yet been brought into existence through the Divine Command and is therefore in a state of "relative" non-existence, is known by Allah within His Eternal Knowledge. This entity is the "known non-existent" *(ma'lum-i-ma'dum).*

(See *al 'adam; al-a'yan al-thabita; ka'inat; kun.*)

mamnu': Impossible. The People of the Realities declare that Self-disclosure of the Essence is impossible *(mamnu').*

(See *al 'ama; dhat; ijtima'; muhal; nafa nafiyya thubutiyya; tawhid-i dhat.*)

man: Everyone and all things. *Man* applies to all things, not just that which understands *('aql).* Everything glorifies Allah in praise and no one glorifies who does not understand the exaltedness of him whom he is glorifying and praising. All things *(man)* understand from Allah that for which they glorify Allah.

(See *AHMAD; alhamdulillah; haqq; khalq.*)

"man'arafa nafsahu'arafa rabbah": "He who knows his own self, truly, does know his Lord." This *hadith* contains the very essence of the *Sufi* Teaching and is therefore one of the strongest supports of *Tasawwuf.* In knowing one's own self one attains to Knowledge of Allah. But this is not Knowledge of Allah as the Essence, because such knowledge is impossible *(mamnu')* for the slave *(al 'abd).* "None knows Allah but Allah. None sees Allah but Allah. None worships Allah but Allah." The Spiritual Journey is from the lower self to the Higher Self and on reaching knowledge of the Higher Self one reaches knowledge of one's Lord.

(See *al 'abd; 'arifin; baqa'; fana'; haqa'iq; mi'raj at-tahlil; nafs; al-rabb; salik; suluk; 'ubuda; 'uruj at-tarkib.*)

ma'na: Meaning or innermost reality. The meaning *(ma'na)* of every human form, his innermost reality, is "Allah". This meaning only becomes outwardly manifest in the form of the Perfect Man who has assimilated all of the Divine Names and therefore reflects the

Name ***Allah***. But only those who are qualified to "see" may perceive this outward manifestation of the inner reality. Within the Realm of Imagination meanings are clothed in forms. These meanings, these essential truths, can be seen in dreams and visions.
(See *"Allahumma arana haqaiq al-ashya kama hiya"; amanat; insan al-kamil; isti'dad; khayal; ru'yah; sura.*)

manzil: Waystation. A station in which the traveller alights *(nuzul)* for a time, before moving onwards. If he does not pass this *manzil* it becomes an "abode" *(mawtin)*.
(See *al-ilahiyyun; la maqam; al-malamatiyya; maqam.*)

mandub: Recommended. Those aspects of the Sacred Law *(shari'a)* which man is encouraged to perform.
(See *halal; haram; makhruh; shari'a.*)

al-Mani: The Preventer. One of the Beautiful Names of Allah.

manzur: The Object of vision. For the Perfect Men of Allah the Object of vision is always Allah Who they perceive through the forms of the creation.
(See *'arifin; dhikr akhfa al-khafi; dhikr al-khafi; al-ghayb; 'ishq; 'iyan; kibrit ahmar; lata'if; lawa'ih; marad; mar'i; mashhud; munazala; tadalli.*)

maqam: A spiritual station. A *maqam* is acquired and earned through the effort and sincerity of the traveller, but such an acquisition is ultimately through the Grace of Allah. A station is a 'fixed' quality of the self, in contrast to the fleeting nature of a spiritual state *(hal)*. When the traveller *(salik)* ascends to a higher *maqam* he does not "leave" the lower one but rather he travels with it. Once the noble qualities pertaining to a specific station are acquired they become firmly fixed and remain with him in his endless ascent.
(See *hal; la maqam; lisan al-hal; makasib; manzil; maqamat; mawtin.*)

maqamat: The spiritual stations. These stations are the necessary foundation for actualizing human perfection and must be passed through on the Journey of Return to Allah. *Maqamat* are earnings *(makasib)* which have been acquired through spiritual endeavour *(mujahadah)*. The People of Perfection have passed beyond the stations to the most exalted station of "no station" *(la maqam)*.
(See *adh-dhatiyun; kamal; al-malamatiyya; la maqam; al-muhaqqiqun.*)

al-maqam al-mahmud: "The Station of Great Glory." This station is also referred to as "Union of union" *(jam' al-jam')* and "Two Bows' Length" *("qaba qausayn")*. This Station of Great Glory is the Paradise of the Essence which has been promised to the Holy

Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *AHMAD; habibullah; jam' al-jam; jannat-i dhat; khayr al-khalq; MUHAMMAD; MUSTAFA; "qaba qausayn".*)

maqdur: The object of power over which the Divine Name the All-Powerful *al-Qadir* has power. *Al-Qadir* demands the existence of *maqdur.*
(See *idafa.*)

maqhur: That which is overpowered. *Al-Qahhar,* the Overpowering, demands the existence of *maqhur.* During spiritual ecstasy *(wajd)* the lover becomes the one who is overpowered by Allah's Majesty through His Name *al-Qahhar.*
(See *asma' al-jalaliyyah.*)

ma'qul: Intelligible. That which is conceived by the reason *('aql).* On the Journey of Return the traveller reaches a "point" which is indicated by the name "The Lote Tree of the Uttermost Boundary" *(sidrat al-muntaha)* where there is no longer anything that he could refer to as "intelligible" *(ma'qul).* Reason *(al-'aql)* and all things which can be conceived by it *(ma'qul)* must be left behind if the slave is amongst the chosen ones who are destined to be taken to the Divine Presence.
(See *al-'aql; buraq; 'ishq; isra; jadhba; Jibrail; laylat al-mi'raj; sidrat al-muntaha.*)

marad: A disease or illness. Those conditions which are regarded as "health" by the common people may be regarded as "disease" by the People of Perfection. The common people who fulfill their religious obligations towards Allah, yet do not see Allah in everything, are considered to be in a healthy condition. However, if one of the People of Perfection loses vision of Allah, even for a moment, he considers himself to be in a diseased condition.
(See *al 'abd; baqa'; 'arifin; kamal; al-malamatiyya; 'ubuda.*)

maratib: Levels. Every existent thing has its own level, and each one of these levels demands a specific relationship with Allah. When an existent thing fulfils all of the conditions pertaining to its level in the hierarchy of existence then that thing is complete.
(See *hayawaniyah; insan al-kamil; makan; makanah; nafs al-haywaniyya; nafs al-kamilah; tamam.*)

maratib al-wujud: The ontological levels of existence or finding. These are the various degrees in which the creatures participate in the Divine Presence.
(See *ahl al-kashf wa'l-wujud; isti'dad; wujud.*)

marbub: The vassal or the divine thrall. Each existent thing has his own Lord *(rabb)* and is therefore the vassal *(marbub)* of his Lord. Allah is Lord because of His divine thrall and the existent thing is a divine thrall because Allah is his Lord. The Lord of each vassal *(marbub)* is the specific face *(al-wajh al-khass)* which Allah has turned towards it. It is His Self-disclosure *(tajalli)* to it. The Divine Names are actualized within the creation through this Lord/vassal *(rabb/marbub)* relationship.

(See *idafa; "man 'arafa nafsahu 'arafa rabbah"; al-rabb; rabb al-arbab; tajalli; al-wajh al-khass.*)

marhum: The objects of Mercy. Everything in existence is an object of Mercy having become manifest through the Mercy *(rahma)* of the All-Merciful Himself *(ar-rahman ar-rahim)*. Allah's Mercy continually showers down and covers everything. We are surrounded by and immersed in the Divine Mercy, yet very few are qualified to see this reality. Allah says, "My Mercy precedes My Wrath".

(See *basmallah; isti'dad; nafas ar-rahman; qahr; rahma.*)

mar'i: The object of vision *(ru'ya)*. The object of vision, which is Allah, is light and that through which the perceiver perceives Allah is light. Light returns to the root from which it became manifest. None sees Allah but Allah. This perception depends upon the light carried within the shadow of each creature. Allah, *al-Haqq*, is always the object of vision, though only the knowers of Allah *('arifin)* perceive this Truth.

(See *ahl al-kashf wa'l-wujud; 'arifin; basirah; dhikrullah; nur; wujud.*)

ma'rifa: Divine Knowledge. *Ma'rifa* is a light which Allah casts into the heart of whomsoever He Will. This is the true knowledge which comes through "unveiling" *(kashf)*, "witnessing" *(mushahadah)* and "tasting" *(dhawq)*. This knowledge is ***from*** Allah, it is not Allah Himself, because He Is Unknowable in His Essence. The triad on the Sufi Path of Return is comprised of Fear *(makhafah)*, Knowledge *(ma'rifa)* and Love *(mahabbah)*. Fear leads to Knowledge which leads to Unconditional Love of Allah. It is said that spiritual struggle *(mujahadah)* is child's play whilst *ma'rifa* is men's work.

(See *ahl al-kashf wa'l-wujud; dhawq; hayrah; 'ishq; khawf; mahabbah; mushahadah; wujud.*)

martaba: Degree, grade, level, rank, standing, station, class. *Martaba* indicates the position of a thing in the hierarchy of the cosmos.

(See *hayawaniyah; insan al-kamil; makan; makanah; maratib; nafs al-hayawaniyya; nafs al-kamilah; tamam.*)

mashahid: The places or loci of witnessing.

(See *mushahadah.*)

mashayekh: The *Shaykhs* or Masters of a *tariqa*. Each *tariqa* has its own particular chain of *mashayekh*, and the starting point of each chain is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *bay'ah; idhn; murid; murshd; nafas; silsilat.*)

mashgul farigh: "One who is engaged and yet is free." This term is applied to the devotee whose outward appearance is that of one engaged in mundane matters, yet his heart is free from such things being totally present with Allah.
(See *"ana jalisu man dhakarani"; dawam-i-hudur; dhakir; dhikrullah; farigh mashgul.*)

mashhad: The place or locus of witnessing. This place is the heart because the Divine Self-disclosure leaves a trace in the heart which bears witness to what has been seen.
(See *mushahadah.*)

mashhud: The witnessed. *Mashhud* is what the heart retains from the form of the Divine Self-disclosure. It is the object seen in mystic vision.
(See *mushahadah.*)

mashi'a: The Divine Uncreated Will. If Allah Wills, it comes to be, and if He Wills, it does not come to be.

ma'shuq: The Beloved. *Ma'shuq* is the Absolute Beloved, Allah. This beautiful word, *ma'shuq*, sung by *qawwals* and mystic poets, is capable of flooding the heart of the lover *('ashiq)* with intense Love *('ishq)* through which ecstasy *(wajd)* may be experienced. When *ma'shuq* is sung, "Allah is the singer and Allah is the hearer".
(See *'ashiq; 'ishq; qawwal; sama'; wajd.*)

maskan: A dwelling. Whereas a waystation *(manzil)* indicates a place in which the traveller alights for a short time, a dwelling *(maskan)* indicates a place in which the traveller feels comfortable and therefore settles, not having the desire to move any further. The elect of Allah never settle down because they desire only Allah and Allah is without place and Allah is without Limit.
(See *isti'dad; khusus al-khusus; la maqam; al-malamatiyya; manzil; maqam.*)

maslub al-awsaf: To be stripped of all attributes. This is the condition of the universal slave *(al 'abd al-kulli)*, who, in being stripped of everything, is entirely at the bidding of his Lord. There is no longer a slave, only the Self-disclosure of Allah coloured by the form of the slave.
(See *al 'abd; baqa'; al-malamatiyya; 'ubuda.*)

mastur: Concealed or veiled or curtained. Being is One. Allah has Being and no thing is with Allah. He is the Manifest. The possible thing *(mumkin)* is concealed *(mastur)* by the Manifest within it. For the Men of Allah all that is seen is Allah whilst everything else is curtained *(mastur)*. For the ordinary man all that is seen is the creation whilst Allah is the One Who is curtained *(mastur)*. When the lover is under the influence of an "inrush" *(warid)* he may become a "madman" *(majnun)*. Allah imprisons his rational faculties with Himself so that they are completely occupied by His Presence. The *majnun* is therefore curtained *(mastur)* from the governance of his rational faculties.

(See *jadhbi; majnun; 'uqala al-majanin; warid*.)

ma'sum: To be preserved. Allah favours certain of His slaves through preserving them from attributing the acts to themselves. Through His jealousy for them He preserves their courtesy *(adab)* and their slavehood *('ubuda)*.

(See *al 'abd; adab; af'al; fa'il; al-ghaflah; al-ghayrah; al-ghayrat al-ilahiyya; al-malamatiyya; qada'; qadar; 'ubuda*.)

ma siwa Allah: "Everything-other-than-Allah." It is Allah, as the Divinity *(al-uluha)*, that brings *ma siwa Allah* into existence. In Truth everything is Allah and that which is "other-than-Allah" does not exist, however those who are veiled from Reality only see the *ma siwa Allah*. It is the knowers who see Allah.

(See *'arifin; al-haqiqat al-Muhammadiyyah; al-muhaqqiqun*.)

mathal: Similitudes. In *al-Qur'an* Allah speaks about the similitudes with which He explains various things through the use of symbolism and imagery. The term *mathal* also indicates the forms which appear in the imaginal realm.

(See *'alam al-amthal; al-hadarat; khayal; mithal; tamaththul*.)

al-Matin: The Firm. One of the Beautiful Names of Allah.

maula: Lord. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "Whose lord I am, his lord is Ali".

(See *bab*.)

Maulana: "Our Lord." For the friends of Allah, the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is "our Lord" *(Maulana)* and "our Master" *(Sayyiduna)*.

(See *ghulam; qadam rasul; Rasulullah; Sayyiduna; sultan; tabi'*.)

maut: Death. This refers to that type of death which is the removal of oneself from one specific condition to another condition. Within *Tasawwuf* there are four deaths which the traveller *(salik)* must undergo on his Journey to Allah. These are the "red death" which is connected to controlling one's anger and refraining from retaliation; the "white death" which is connected to hunger, asceticism and a moderate way of life; the "green death" which is connected to the discarding of outward self-adornment and the assumption of inner adornment through the beautiful character traits *(husn al-akhlaq)*; and the "black death" which is connected to a selfless attitude of love and compassion to all of the creation, regardless of their ingratitude or hostility. All of these deaths take place through the spiritual struggle *(mujahadah)* of the *salik*.
(See *husn al-akhlaq; mujahadah; salik*.)

mawaddat: Affection. Spiritual intoxication *(sukr)* may arise from drinking the wine of affection *(mawaddat)*. This affection is caused through regarding the graces and benefits *(ni'mat)* which come from Allah. Such affection *(mawaddat)* may lead to Love *(mahabbah)*.
(See *'Ayn al-Kafur; sahw; sama'; sharab; sukr; Tasnim*.)

mawahib: Bestowals or divine gifts. The spiritual states *(ahwal)* are referred to as bestowals *(mawahib)*. They are gifts from Allah to His slave and are given without any asking, effort or desire on the part of the slave.
(See *hal; maqam*.)

mawjud: The existent or found thing or that thing which has existence or has been found. This term derives from Being *(wujud)* and there is only One Being, Allah. All things, though as yet non-existent within the cosmos nevertheless have existence within the Knowledge of Allah. The existent thing is He/not He *(Huwa/la Huwa)*. An existent thing *(mawjud)* is an entity which exists on any level or in any world. Through its very existence the thing glorifies and praises Allah. Existence itself is Praise and Glory. This praising and glorifying is understood by the one whose inner-eye *(basirah)* is open.
(See *ahl al-kashf wa'l-wujud; AHMAD; alhamdulillah; karb; nafas ar-rahman; wujud*.)

mawtin: Abode. A *mawtin* is that place where the traveller takes up his residence. He is content and fulfilled and has no desire to continue travelling further.
(See *la maqam; al-malamatiyya; manzil; maqam; maskan*.)

mayl: Deviation. *Mayl* is that which is the opposite of straightness. The cosmos, being at the furthest point from the Source, is a place of deviation. Being the realm of multiplicity, opposites, deviation and

disequilibrium it is in need of Divine Guidance *(huda)*. However, whilst looking at such deviation, the knowers *('arifin)* see only the Unity of Allah.

(See *'arifin; huda; idlal; inhiraf; al-insan al-hayawan; insan al-kamil; sirat al-mustaqim; tawhid.*)

al-mazahir al-ilahiyya: The divine loci or places of Self-manifestation. Allah is the Absolute. Every Face of Allah is contained with the Absolute. Faces of Mercy, Faces of Wrath, Faces of Beauty and Faces of Majesty. The divine places of Self-manifestation are those purified and radiant loci which have been cleansed of "otherness" and are thus qualified to reflect the Beautiful and Merciful Divine Faces.

Al-mazahir al-ilahiyya are the Perfect Men, the saints, the knowers and lovers of Allah, all of whom have turned in totality to the Beloved, to the One, to Allah.

(See *'arifin; 'ashiq; awliya; dhakir; insan al-kamil; qawwal; wajh.*)

mazhar: The place of Allah's Self-manifestation. The person who experiences "unveiling" *(kashf)* sees the "lights" *(anwar)* as places of manifestation *(mazhar)* within the imaginal realm. These "lights" abound according to the purity of the "secret" *(sirr)* of the one with *kashf*. The cosmos is the place of manifestation of all the Names of Allah. Some of these places are manifest *(zahir)* and others are hidden *(batin)*, but they are all nevertheless places of Allah's Self-manifestation *(mazhar)*.

(See *anwar; kashf; al-mazahir al-ilahiyya.*)

miftah: Key. The key is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the key with which to open and enter the door *(bab)* to Divine Knowledge *(ma'rifa)*. He is the key which opens the doors of Paradise and locks the doors of Hell. He is the key to unlock Generosity's sealed chest. Amongst his holy names are *Miftah ar-rahmah* (The key to Allah's Mercy) and *Miftah al-jannah* (The key of Paradise).

(See *asas; bab; dar; al-jannah; mafatih; nar; sur.*)

mi'raj: The Ascension to the Divine Presence. This is the highest ascent of the slave *('abd)* towards Allah. It is the ascent from multiplicity *(kathra)*, through the Five Presences *(al-hadarat)* back to Unity *(tawhid)*. *Mi'raj* refers most especially to the ascension of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the "beautiful model" *(uswa hasana)* and all who truly love him desire to follow him to the Divine Presence.

(See *al 'abd; al-'aql; adh-dhatiyun; fana' fi-rasul; al-hadarat; kathra; laylat al-mi'raj; sidrat al-muntaha; sukun; 'uruj at-tarkib; uswa hasana.*)

mi'raj at-tahlil: The spiritual ascent of decomposition. Firstly man makes the *'uruj at-tarkib*, the descent from inward non-manifestation within the Knowledge of Allah to the human level. The *'uruj at-tarkib* is the descent from Unity *(tawhid)*, through the Five Presences *(al-hadarat)* to the realm of multiplicity *(kathra)*. Now at the level of the "lowest of the low" *(asfali-safalin)* man can start the Return Journey from the human level back to the state of non-existence within the Knowledge of Allah. The Return Journey is the *mi'raj at-tahlil*. The seven levels of knowledge through which the traveller *(salik)* must pass on his return are: *al-islam; iman; ihsan; 'ilm al-yaqin; 'ayn al-yaqin; haqq al-yaqin* and *al-islam*.
(See *al 'abd; asfali-safalin; haqiqat at-tayy; laylat al-mi'raj*.)

mishkat: The niche or tabernacle. The word niche *(mishkat)* reaches us from the beautiful Light verse of *al-Qur'an* (24:35) " Allah is the Light of the heavens and the earth. The similitude of His Light is as if there were a Niche and within it a Lamp, the Lamp enclosed in Glass ... " The terms Niche *(mishkat)*, Lamp and Glass abound in a multi-layered symbolism. The Niche is made for the Lamp and the Light passes through the Glass. Everything is lit by the Light of Allah.
(See *anwar; asrar; khafi; MUHAMMAD; nur; nur Muhammadiyya; qalb; sirr; sirr al-sirr*.)

miskin: Poor and utterly and totally bereft. This *miskin* is the slave who is at the absolute extremity of need of Allah. He has been stripped of everything and exists purely to manifest the All-Comprehensive Name ***Allah***.
(See *al 'abd; faqir; muflis; 'ubuda*.)

mithal: Image or form or analogy or symbol. This term is synonymous with Imagination *(khayal)*. The *mithal* is the isthmus *(barzakh)* between the World of the Unseen and the Visible World and it is within this Realm of Imagination that man is given the clearest expression of the "He, not He" *(Huwa, la Huwa)* mystery of existence.
(See *bahr; al-barzakh; Huwa, la Huwa; jasad; ma'na*.)

al-mithaq: The Covenant. *Al-mithaq* refers to that "event" or "day" in pre-existence when all of the children of Adam bore witness to Allah's Lordship over them; Allah asked his non-existent creation, "Am I not your Lord?" *("alastu birabbikum?")*. They answered, "Yes, we bear witness" *("Bala shahidna")*. This "day" of the Covenant is called, by the *Sufis*, the Day of Alast.
(See *al-'abd; amanat; "alastu birabbikum"; bala; isti'dad; al-khalifah; sama'*.)

mizaj: The human constitution. The *mizaj* reflects the preparedness of the immutable entity on the corporeal level.
(See *al-a'yan al-thabita; 'uruj at-tarkib.*)

mizaj mustaqim: The harmonious human constitution. This refers to that particular human constitution which is in a state of balance and harmony and is therefore prepared to receive Knowledge of Allah.
(See *i'tidal; inhiraf; infi'al; isti'dad; i'tidal; takhalluq; al-tabib al-ilahi; uswa hasana.*)

al-mizan: The scale or the balance. The Sacred Law is the scale in which must be weighed everything pertaining to Allah, to knowledge, to spiritual realization, to love and to the human state. The traveller on the Path of Return is required to purify himself, through spiritual endeavour, in order to achieve this balance which Allah has established.
(See *furqan; insan al-kamil; i'tidal; kamal; mujahadah; al-Qur'an; shari'a; suluk; al-tabib al-ilahi; uswa hasana.*)

al-mizan al-'adl: The Scale of Justice.
(See *'adl.*)

al-mizan al-asli: The Fundamental Scale. This scale is the one in which the works of the servants shall be weighed on the Day of Resurrection.
(See *af'al; amanat; huda; mujahadah; al-Qur'an; shari'a; sunna; uswa hasana.*)

al-mizan al-ilahi: The Divine Scale. This scale is the one which has been established by the Lawgiver.

al-mizan al-mashru': The Scale of the Revealed Law. This scale is the one which Allah has established for mankind in this world.
(See *ahadith; al-Qur'an; shari'a; sunna.*)

al-mizan al-shar'i: The Scale of the Law. This scale was established for this world whilst the Fundamental Scale *(al-mizan al-asli)* was established for the next world.
(See *ahadith; furqan; huda; al-Qur'an; shari'a; sunna.*)

mu'abbir: The interpreter. The interpreter of a dream is the one who "passes over" *(ta'bir)* from the sensory form of the dream to the meaning contained within the dream's form. It is within the Realm of Imagination that meanings become clothed in forms.
(See *bushra; khayal haqiqi; ma'na; mubashshira; ru'ya; ru'yah; sura.*)

al-Mu'adhdhib: The Tormentor. A Divine Name.

al-Mu'akhkhir: The Postponer. One of the Beautiful Names of Allah.

mu'amalat: Social transactions, dealings, interactions and conduct. Whoever claims to be a sincere follower of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and believes in him and his Teaching and in his Inheritors must follow his "beautiful model" *(uswa hasana)* in totality. *Islam* must be applied to every aspect of life, inwardly and outwardly. His worship, his social transactions *(mu'amalat)*, his knowledge and the practising of his knowledge must reflect the Beauty and Wisdom of *al-Islam*.

(See *amanat; husn al-akhlaq; insan al-kamil; uswa hasana.*)

mu'attal: Inoperative. In Truth there is nothing in existence which is inoperative because Allah does not create anything without a specific purpose. Some parts of the cosmos are more excellent than others, but each and every part and entity is operative.

(See *hayawaniyah; kamal; makan; makanah; maratib; nafi al-hayawaniyya; nafi al-kamilah; tamam.*)

mu'bah: Those things which are permitted by the Sacred Law. For the traveller *(salik)* who has turned towards Allah many of the things which are permitted *(mu'bah)* to the ordinary people become forbidden *(haram)* for him. Once his heart has become purified and ready to receive Light from Allah and when his inner eye *(basirah)* has been opened and after he has been annihilated in the Source *(fana' fillah)* and returned to creation *(baqa')* then all is Unity *(tawhid)*. This *salik* turned slave *(al 'abd)* sees only Allah. There is no longer lawful *(halal)* and unlawful *(haram)*. But he never leaves his slavehood and therefore never leaves the prescriptions of the Sacred Law.

(See *al 'abd; halal; haram; himma; jihad al-akbar; mujahadah; muraqabah; muhasabah; 'ubuda.*)

al-mubasharah: The tenderness which was lavished on man when Allah fashioned him between the Two Divine Hands. This is the specific Divine Favour to the human species.

(See *amanat; jalal; jamal; insan al-kamil; nafas ar-rahman.*)

mubashshira: A heralding vision or sound dream *(al-ru'ya al-saliha)*, through which the friends *(awliya)* experience revelations from Allah.

(See *awliya; ilham; nawm; ru'ya; ru'yah; waqi'a.*)

mubtadi: Beginners on the Spiritual Journey.

(See *bay'ah; mi'raj at-tahlil; murid; murshid; salik; silsilat; suluk; 'uruj at-tarkib.*)

mudda: The smallest duration. In the cosmos the smallest duration *(mudda)* is that instant in which the perpetual creation occurs and which renders everything in the cosmos poor and needy towards Allah.
(See *'abd al-waqt; an; an al-da'im; khalq jadid; tajdid al-khalq fi'l-anat.*)

al-Mudhill: The Abaser. One of the Beautiful Names of Allah.

al-Mudill: The Misguider. A Divine Name.

mudrakat: The objects of perception. The *mudrakat* of necessity must possess manifestation *(zuhur)* in order for them to be perceived.
(See *'arifin; idrak; zuhur.*)

al-mufarridun: The recluses. *Al-mufarridun* are those who seek retirement from mankind. They are contrasted with the Men of Perfection, *al-malamatiyya,* who are perpetually in the Divine Presence *(dawam-i-hudur)* regardless of the outside situation. The hearts of the *malamatiyya* are occupied with witnessing Allah everywhere, within the creatures and within themselves. They are in seclusion *(khalwa)* whilst being in society *(jalwa)* and their every moment is sweet *(halawa).* They are *mashgul fariqh* - "engaged yet free".
(See *"ana jalisu man dhakarani"; baqa'; dawam-i-hudur; dhikir; halawa; jalwa; khalwa; al-malamatiyya.*)

muflis: The one who is utterly destitute and bereft. The *muflis* is the true Muhammadan friend, that great *Sufi* who is utterly destitute of everything other than Allah. His worship and his sacrifice, his living and his dying are for Allah Alone.
(See *al 'abd; faqir; la shay'; miskin; 'ubuda.*)

al-mufrad: The Solitary. Within the *Sufi* hierarchy the Solitary *(al-mufrad)* stands equal to the Pole *(al-qutb),* but without a specific function such as that possessed by the Pole. The Solitary does not come under the rule of the Pole. He stands at an equal rank with the Enraptured Angels *(al-mala'ikat al-muhayyamun).*
(See *qutb.*)

al-Mughni: The Enricher. One of the Beautiful Names of Allah.

muhadathah: Conversation or address. *Muhadathah* is an address from Allah to one of His knowers. This address occurs in the visible world, as with the Prophet Musa (Peace be upon him) and the Burning Bush.
(See *harf; munajat; sukun.*)

muhal: Impossible. The Realm of Imagination is the domain in which contraries meet and impossible things take place. It is the realm of He/not He *(Huwa/la Huwa)* in which the one with "unveiling" may momentarily grasp the mystery of his own existence.
(See *ahl al-kashf wa'l-wujud; 'arifin, Huwa, la Huwa; khayal; wujud.*)

MUHAMMAD: The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the Glory of the Universe, the Best of Creation, the Seal of the Prophets and the friend of those who truly love him. He is from the Light of Allah and all of existence is from his light. He is the key to unlock the Mystery of Existence and he is also the treasure of Existence. He is the key to Allah's Mercy and the key to Paradise. Muhammad al-Mustafa is the niche and the goal of the wayfaring lover and the burning rapture within his breast. He is the Beloved of Allah. He owns the Banner of Praise and the Station of Glory. Outwardly he is the Perfect Slave and inwardly he is The One. When the Reality of Muhammad has been unveiled to the lover his heart prostrates before the Sheer Beauty of this most Noble Sanctuary.
(See *al 'abd; AHMAD; "ana Ahmad bila mim"; ghulam; habibullah; Haram ash-Sharif; al-haqiqat al-Muhammadiyyah; husn al-akhlaq; iqra'; al-isra; khayr al-khalq; laylat al-mi'raj; laylat al-qadr; liwa al-hamd; al-maqam al-mahmud; nur Muhammadiyya; MUSTAFA; QASIM; "Qiff ya Muhammad a lana Rabbika ynsal-la"; uswa hasana.*)

Muhammadan Rasulullah: "Muhammad is the Messenger of Allah." This is the second half of the Islamic Testimony of Faith *(shahadah)*. Muhammad is the one sent by Allah. He is the representative of Allah. Without him we cannot come to know Allah. His message is the message of beautiful return to Allah. But, Muhammad is from the Light of Allah. So, before Muhammad can be the Messenger of Allah, Allah must be the Messenger of Muhammad. His Light sends out the message of Muhammad. Allah is the Messenger of Muhammad *(Allah Rasul Muhammad)* and then Muhammad is the Messenger of Allah *(Muhammadan Rasulullah)*.
(See *ALLAH; "ana Ahmad bila mim"; habibullah; Haram ash-Sharif; al-haqiqat al-Muhammadiyyah; la ilaha illa'llah; MUHAMMAD; nur Muhammadiyya.*)

al-muhaqqiqun: The Verifiers. These great ones form the highest category of friends of Allah *(awliya)*. They follow no one's authority because in themselves they have verified *(tahqiq)* and realized *(tahaqquq)* [through unveiling and finding], the truth *(haqq)* and reality *(haqiqa)* of all things which is Allah, the Real *(al-Haqq)*. They are also known as "The People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)*.
(See *al 'abd; ahl al-kashf wa'l-wujud; 'arifin; awliya; insan al-kamil; al-malamatiyya; rijal; 'ubuda.*)

muhasabah: The constant analysis of the heart and its changing states. During *muhasabah* the contemplative takes stock of the heart's most secret motions. He calls himself to account, here and now. He does not wait till the Hereafter.

(See *akhira; huda; idlal; al-jannah; jihad al-akbar; mujahadah; nar.*)

al-Muhaymin: The Guardian. One of the Beautiful Names of Allah.

muhayminiyya: To supervise. The representatives of Allah *(al-khalifah)* have the responsibility of supervising all those beneath them. And within the *Sufi* hierarchy there are levels of supervision. Some of the Divine Names supervise other Divine Names. There is a hierarchy within the Names just as there is a hierarchy within the entire existence.

(See *al 'afrad; asma'; al-ghawth; al-imamani; al-khalifah; khatam al-awliya; al-mufrad; al-qutb.*)

muhdath: Temporally originated. Knowledges come to man through Allah's Speech. Man did not have such knowledges before he entered the sphere of Space and Time, therefore these knowledges are said to be temporally originated. He did not know and then he knew. His "knowing" took place in the realm of Time. The Speech of Allah is Eternal but the hearing and knowing which results from It is temporally originated.

(See *"alastu birabbikum"; ka'inat; kalam; sukun.*)

muhibb: The Lover. This Name may be applied to Allah Himself when considering His slave to be His beloved, or it may be applied to the slave himself whose Beloved is Allah. In reality there is only one Beloved of Allah and that is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and it is only through being annihilated in him that the lover of Allah may be transformed into the beloved of Allah. The lover *(muhibb)* is the one who is enraptured by Allah's Beauty in contrast to the knower *('arif)* who remains in sobriety in the face of all of Allah's Self-disclosures *(tajalli)*. The knower who is also a lover is in a state of Perfection *(kamal)* being inwardly intoxicated and outwardly sober. Such a friend *(wali)* has attained perfect balance and harmony. He is the Perfect Man.

(See *'ashiq; al 'arif; awliya; fana' fi-rasul; habibullah; insan al-kamil; jalal; jamal; kamal.*)

al-Muhit: The All-Encompassing. A Divine Name.

al-Muhsi: The Possessor of All Knowledge. One of the Beautiful Names of Allah.

muhsin: The *muhsin* is the man with virtue, the one who has devoted all his efforts towards acquiring *ihsan*, that quality of excellence and perfection, sanctifying virtue and spiritual beauty which is embodied in the followers of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *ihsan; mu'min; mujahadah; muslim.*)

al-Muhyi: The Giver of Life. One of the Beautiful Names of Allah.

muhyi-d-din: The reviver of the religion *(deen, din)*. He is the one who gives new Life to the *deen*. He drinks directly from the Water of Life *(ab-i-hayat)* and his words and actions give life to all of the inner and outer Islamic Teachings. He makes *al-Qur'an* "stand up" after others have made it "lie down". He follows in the footsteps of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) and through him the Beauty and Life of the *deen* are revived for the community *(umma)*.
(See *ab-i-hayat; ahadith; deen; furqan; al-Qur'an; sunna; tabi'.*)

al-Mu'izz: The One Who Honours. One of the Beautiful Names of Allah.

mujaddid: The renewer. The Holy Prophet Muhammad promised that a renewer of the religion *(deen)* would be sent by Allah at the head of every hundred years.
(See *deen.*)

mujahadah: The spiritual struggle and endeavour against the passions and downward-pulling tendencies of the lower self *(nafs)*. *Mujahadah* is the ceaseless combat called the Greater Holy War *(jihad al-akbar)*. The war is fought with the celestial weapons of the Remembrance of Allah *(dhikrullah)*. The mature ones of the Path, those who "know Allah" *('arifin)*, say that *mujahadah* is child's play! The real work of Men is Divine Knowledge *(ma'rifa)*.
(See *awrad; dhikrullah; jihad al-akbar; maut; suluk.*)

mujahidun: These are the spiritual warriors who are engaged in the spiritual struggle *(mujahadah)* of the Greater Holy War *(jihad al-akbar)*. The *mujahidun* have turned towards Allah through the Remembrance *(dhikrullah)* of His Most Holy Name and endeavour to honour the Trust *(amanat)* by fulfilling their *raison d'etre*.
(See *"alastu birabbikum"; amanat; dhakir; dhikrullah; jihad al-akbar; murid; murshid; suluk; tariqa.*)

al-Mujib: The One Who Answers Prayers. One of the Beautiful Names of Allah.

al-Mujid: The Giver of Existence. A Divine Name.

mu'jiza: A miracle. A *mu'jiza* is the miracle of a Messenger or Prophet of Allah (Peace be upon all of them), as distinct from the miracles *(karamat)* of the friends of Allah. A miracle is intended to display Allah's action in Power and Wisdom. Cause and effect are removed. The miracles of the Prophets and Messengers are openly displayed whereas the miracles *(karamat)* of the *awliya* remain hidden and secret. *Al-Qur'an* is the greatest miracle displayed by the Holy Prophet Muhammad. His hidden miracle is his reality - the reality of "I am Ahmad without the M" *("ana Ahmad bila mim").*
(See *"ana Ahmad bila mim"; awliya; himma; karamat; kharq al-'ada; tahakkum; takwin; tasarruf; 'ubuda.*)

mujhulun-nat: That which is beyond description. The Essence Itself.
(See *al 'ama; 'azamah; dhat; al-bahut; Huwa; ijtima'; tanzih.*)

mukashafa: "Unveiling." There are three kinds of "opening" *(futuh)* - the opening of expression *('ibarah)* in the outward dimension and the opening of sweetness *(halawa)* in the inward dimension and the opening of unveiling *(mukashafa)* through Allah. Through His Infinite Grace Allah gives these openings to whomsoever He Wills and through them His slaves yearn for more and more Knowledge of Allah. Openings are endless. He never discloses Himself in the same *tajalli* in any two successive moments to any creature.
(See *ahl al-kashf wa'l-wujud; bab; fath; futuh; halawa; 'ibarah; khalq jadid; khasf; sama'; tajalli; tawajud; wujud.*)

mukawwanat: The engendered things. *Mukawwanat* are the creatures and acts which came into existence by the Divine Command "Be!" *("Kun!")* and which will pass out of existence when their stay in this world is over.
(See *al-a'yan al-thabita; ka'inat.*)

mukawwin al-asbab: The Engenderer of Secondary Causes. Those who see the *mukawwin al-asbab,* and never deny Allah, have clear sight.
(See *asbab; al-batiniyya; al-ghayah; hawa; mahw; al-muhaqqiqun.*)

mukhalafa: Opposition or incompatibility. Man has within himself the possibility of setting up in opposition to Allah. The prescriptive command brings this possibility into existence. On a low level this opposition is in the form of a refusal to follow the Sacred Law. On a high level this opposition is in the form of the slave departing from his slavehood and regarding his own Lordliness *(rabbaniyya).*
(See *al 'abd; adab; baqa'; makr; al-malamatiyya; rabbaniyya; 'ubuda.*)

muktasab: That which is earned. When a man sincerely endeavours to put the noble character traits into practice the traits are earned through that endeavour. The spiritual stations are acquired through endeavour and struggle. They are "earned", in contrast to the spiritual states *(ahwal)* which are "bestowals".
(See *himma; mujahadah; makasib; maqamat.*)

al-mulk: The kingdom of Allah. This is the phenomenal world, the macrocosm. Allah's kingdom is the possible things, the entities. We are His kingdom and through us He is King. This kingdom is the place of manifestation of the Divine Names. A Master said, "I have no morning and no evening." "Morning" pertains to manifestation, the world of the kingdom *(al-mulk)* and the visible. "Evening" belongs to non-manifestation, the world of dominion *(al-malakut)* and the Unseen. This Great Master was in the station of "no station" *(la maqam).*
(See *asma'; la maqam; al-malakut.*)

al-mulqiyat: "The casters." The term *al-mulqiyat* refers to those angels who cast the knowledge of unseen realities into the hearts of the knowers and lovers of Allah.
(See *ilham; khawatir.*)

mumathala: Likeness. Knowledge of Allah can be gained through contemplation on those Divine Names whose "likeness" is found within the cosmos. These are the Names of Similarity *(tashbih).*
(See *asma' jamaliyyah.*)

al-Mu'min: The Faithful. One of the Beautiful Names of Allah.

mu'min: The believer or the one with faith *(iman).* On the seven runged ladder to Knowledge of Allah, the *mu'min* occupies the second rung, that of *iman.* Such a believer is now safe from the Hellfire, but his ascent to the Divine Presence still reaches above him. From the stage of *mu'min* he then endeavours to attain the spiritual virtues of *ihsan* and become a *muhsin.*
(See *'ayn al-yaqin; haqq al-yaqin; ihsan; 'ilm al-yaqin; iman; al-islam; ruku.*)

al-Mumit: The Slayer. One of the Beautiful Names of Allah.

mumkin: The possible thing. The *mumkin* may or may not exist. Its existence in the world depends entirely upon the desire of Allah to bring it out from inward Knowledge within the Essence to outward manifestation within the world.
(See *al-a'yan al-thabita; mi'raj at-tahlil; 'uruj at-tarkib.*)

mumtani': The impossible thing which may not have existence in the cosmos but may nonetheless exist within the mind of man. The realm of Imagination is where the impossible things become manifest.
(See *Huwa, la Huwa; khawl; ma'na; ru'ya; ru'yah; sura.*)

munafiq: The hypocrite. The *munafiq* manifests the form of a man of faith *(mu'min)* in his outward practice, but his inner dimension is devoid of belief and faith. Hypocrisy is making the form manifest without the meaning. It is the work of the *nafs*. The *Murshid* distributes spiritual work to his *murids* in accordance with each one's aptitude to receive. Without the Wisdom of such distribution the *murid* would run the risk of becoming a hypocrite. The *murid* may receive "good tidings" *(bushra)* through a dream-vision, but due to the state of his *nafs* the *Murshid* does not yet reveal the meaning by interpreting the dream. The *bushra* is kept back till such a time when the *murid* is able to "receive" it with gratitude, honour and respect, his ego no longer having the aptitude to become inflated by it.
(See *i'tidal; nafs; al-tabib al-ilahi.*)

munajat: Private prayer. *Munajat* is a prayer of intimate conversation between Allah and man during which words of love and affection are exchanged and consolation is found for the afflicted heart.
(See *harf; kalam-i dhati; kalam-i-tafsili; khalwa; lisan; muhadathah; sukun.*)

munasaba: Affinity. *Munasaba* is the mutual attraction, affection and love which exists between Allah and His lover. Of necessity this affinity must be reflected in the sacred relationship between the *Murshid* and his *murid*. Without a strong *munasaba* the progress on the Spiritual Path will be impeded.
(See *bay'ah; haqiqat at-tawajjuh; infi'al; jadhba; murid; murshid; tawajjuh.*)

munaza'a: Conflict. *Munaza'a* exists between opposites and the root of such a conflict goes back to the diversity of the Divine Names. Man's inner condition is one of conflict and disequilibrium. Only through spiritual endeavour under the direction of a Spiritual Guide can the conflict be transformed into harmony and the disequilibrium into perfect balance. Within the Perfect Man all of the Divine Names are in equilibrium. No one Name dominates over another because the Perfect Man is the locus of manifestation for the All-Comprehensive Name ***Allah.***
(See *al-asma' al-mutaqabila; inhiraf; insan al-kamil; i'tidal; jam'uhu al-diddayn; mizaj mustaqim; takhalluq.*)

munazala: Mutual waystation. This is situated at a point between the ascent of the slave *('abd)* and the descent of the Real *(al-haqq)*. Vision of Allah occurs in this *munazala*.
(See *ijtima'; tadalli; talaqqi.*)

al-Mun'im: The Blessing-giver. A Divine Name.

al-Muntaqim: The Avenger. A Divine Name.

muqaddam: One who is invested with the authority of the *Shaykh*. The *muqaddam* has the authority to initiate new seekers into his *tariqa* and to give them spiritual work.

muqaddas: Sacred and Holy.
(See *al-'arsh; al-bayt Allah; Haram; Haram ash-Sharif; MUHAMMAD; MUSTAFA; ziyarat.*)

al-Muqaddim: The One Who Brings Forward. One of the Beautiful Names of Allah.

muqallab: Fluctuation. This term indicates the constant change and fluctuation of spiritual states within the heart.
(See *'arifin; hal; khalq jadid; muraqabah; qalb; tajdid al-khalq fi'l-anat; tajdid al-khalq bi'l-anfas; taqallub.*)

muqallab al-qulub: He who makes hearts fluctuate. Allah is *muqallab al-qulub*. The human heart is between the Two Fingers of the All-Merciful and He turns it whichever way He Wills.

muqallid: Follower of authority. The *muqallid* is the one who has surrendered to Allah and follows only His Authority.
(See *tahqiq; taqlid.*)

al-muqarrabun: Those who are brought close or near to Allah and are His favoured friends. *Al-muqarrabun* are those perfect slaves who know that "the Lord is the Lord and the slave is the slave". They have beautiful moral courtesy with Allah, never overstepping the limits of their own limitedness and slavehood. Their love of and devotion to Allah is total. They see nothing but Allah. They see Allah before, in, with and after the creation. They are the pure followers of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). They endeavour always to emulate his perfection and in so doing they cling to their own slavehood as he did. For all of this Allah draws them nearer to Himself in each moment. Their Bliss is never-ending because they dwell perpetually in His Presence. They are the People of Solitude. His perfect slaves and lovers and knowers. He guards them through His jealousy for them. They are not known except by those who also are brought near.
(See *al 'abd; adab; awliya; 'Ayn al-Kafur; baqa'; adh-dhatiyun; insan al-kamil; kamal; al-khalifah; al-malamatiyya; al-muhaqqiqun; qurb al-fara'id; Sufi; Tasnim; 'ubuda.*)

al-muqayyad: Delimited. The realm of Delimited Imagination *(khayal al-muqayyad)* is that realm where the conceived images are delimited through being coloured by the individual limitations and circumstances of the viewer.
(See *al-khayal al-muqayyad*.)

al-Muqsit: The Just. A Divine Name.

al-Muqtadir: The All-Powerful. One of the Beautiful Names of Allah.

muqtasid: The one who loves Allah for Himself and not through fear of the Hellfire or longing for Paradise.
(See *ahl al-kashf wa'l-wujud; al-'arif; 'ashiq; hayrah; 'ishq*.)

mura'at al-qalb: Internal contemplation. This is the guarding of the heart against egoistic *(nafsani)* or satanic *(shaytani)* intruders. It is part of the *mujahid's* struggle in the *jihad al-akbar*. His weapon is the *dhikrullah* and his guardian is his *Murshid*.
(See *dhikrullah; jihad al-akbar; khawatir; mujahadah; mujahid; muraqabah; murshid*.)

murad: The object of desire. For the *murid* on the Spiritual Journey the Object of desire *(murad)* is Allah. As he journeys, purifying his heart through the *dhikrullah*, he experiences numerous lesser annihilations. After the first of the three greater annihilations *(fana' fi-murshid)* he may be graced with annihilation in the Holy Prophet Muhammad himself *(fana' fi-rasul)*. His entire being is then transformed from that of the lover *(muhibb)* into that of the Beloved *(habib)*. He is no longer the one who desires *(murid)* but now he is the one whom Allah desires *(murad)*. The one who is overpowered by the Divine Attraction *(majdhub)* and is drawn away from his own will becomes the one desired by Allah.
(See *'ashiq; fana'; ghulam; habibullah; Haram ash-Sharif; al-haqiqat al-Muhammadiyyah; murid*.)

murajjah: Preponderance. A thing is brought out of non-existence into existence when preponderance is given to it by Allah, The Preponderator *(al-Murajjih)*.
(See *al 'adam; al-a'yan al-thabita; al-'ilm tabi li'l-ma'lum; ka'inat; kun*.)

al-Murajjih: The Preponderator. A Divine Name.

muraqabah: This term applies to the vigilant concentration, with all the power of mind and thought and imagination, and the examination through which the slave carefully keeps guard over himself. During his *muraqabah* the slave observes how Allah becomes manifest both in the cosmos and within himself.
(See *ayat; jihad al-akbar; ma'rifa; mujahadah; qalb*.)

al-Murid: The Possessor of Wish. One of the Divine Names.

murid: The one who desires Allah. The *murid* is the seeker of Reality who is under the direction of a Spiritual Guide *(Murshid)*. He has entered the company of those who concentrate upon Allah through the Remembrance of His Most Holy Name ***Allah.***
(See *awrad; bay'ah; dhikrullah; murad; murshid; nafas; salik; silsilat; suluk; tariqa.*)

murshid (shaykh, pir): The Spiritual Guide. The *Murshid* is a True Inheritor of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). After having been taken to the Divine Presence during his ascension *(mi'raj)* the slave has been returned, by Allah, to the creation to guide and perfect the still imperfect ones. He was taken up as a slave and returned as a slave and *Murshid*. The qualities of an authentic *Murshid* are those of his own Master and Teacher, the Holy Prophet himself. The sacred connection between a *Murshid* and his *murids* was established in Pre-Eternity and continues into Eternity. Because of the *Murshid's* own spiritual attainments his *murids* have the possibility of becoming travellers *(salikun)*. The perfect *Murshid* is a *malamatiyya* and his *murids* sometimes also attain Perfection.
(See *al 'abd; adab al-subba; baqa'; bay'ah; fana' fi-murshid; idhn; al-malamatiyya; munasaba; murid; nafas; silsilat; subba; salik; al-tabib al-ilahi; tawajjuh; tasawwur; uswa hasana.*)

Musa: The Prophet Moses (Peace be upon him) through whose Word descended the Wisdom of Sublimity *(al-hikmat al-'uluwiyyah)*.

al-musabbabat: The caused things. The word "cause" *(sabab)*, whose literal meaning is "a rope or a cord", indicates "connecting" things. The caused things *(al-musabbabat)* are a connection or a means with which man can ascend to the Causer of the secondary causes *(musabbib al-asbab)*, Allah.
(See *arbab; asbab; asma'; al-batiniyya; al-ghayah; 'ilm al-batini; 'ilm al-zahir; khalq; mukawwin al-asbab.*)

musabbib al-asbab: The Causer of the secondary causes. Allah.
(See *asbab.*)

musafir: The *musafir* is the traveller *(salik)* who understands invisible things through the analogy of visible ones, thereby swimming from the shore of this world to the further shore.
(See *asbab; ayat; al-haqiqat al-Muhammadiyyah; isbarah; khalq; nur Muhammadiyya; safar.*)

musalli: He who performs the prayer. Initially it is man himself who performs the prayer *(salat)*. Through endeavour *(mujahadah)*,

spiritual resolve *(himma)*, love *('ishq)*, yearning *(shawq)* and Allah's Infinite Grace, man's lower self *(nafs)* is transformed into his Higher Self. Then his prayer is the Ultimate prayer in which Allah prays to Himself, because "None worships Allah but Allah". The Holy Prophet Muhammad said, "The prayer **without you** is better than seventy".

(See *al 'abd; dawam-i-hudur; adh-dhatiyun; fana'; al-islam; lata'if; muqarrabun; nafs; "Qiff ya Muhammad a lana Rabbika yusalla"; salat; uns.*)

musamarat: Nocturnal discourse between Allah and the perfected human being *(Sufi)*. This is when the most secret thoughts are concealed and the tongue becomes dumb. This is the time of "I cannot tell Thy praise".

(See *'Ayn al-Kafur; jam' al-jam'; kalam-i-dhati; sukun; Tasnim.*)

al-musamma: He Who is Named by the Names. Allah is the One Who is Named by the Names. It is through the Remembrance *(dhikr)* of His Names that the *dhakir* may reach the Named Himself. The Essence Itself is Named by all the Names but there is no Name with which to describe the Unknowable Essence.

(See *asma'; dhakir; dhat.*)

musamma wujudi: The ontological named thing. This is Allah Himself. Allah is Named by every Name, Described by every Attribute and Qualified by every Description. When a Name becomes attached to an existent thing it is only attached to it insofar as it is a locus of manifestation for Allah. The named thing "here" and the Named thing "there" is always Allah.

(See *asma'; al-a'yan al-thabita; mahall; majla; mazhar.*)

musarrif al-qulub: The Turner of Hearts. Allah is the One Who turns the heart whichever way He desires.

(See *al 'abd; ahl al-kashf wa'l-wujud; arifin; al-islam; khalq jadid; qalb; taqallub; taslim.*)

al-Musawwir: The Form-giver. One of the Beautiful Names of Allah.

al-musawwira: The "form-giving" aspect of the faculty of imagination. The sensory faculties are the material with which this "form-giving" aspect composes the forms seen in the Realm of Imagination.

(See *khayal; ma'na; ru'ya; ru'yah; sura.*)

mushahadah: Witnessing or vision. *Mushahadah* is one kind of direct knowledge of Reality. This witnessing occurs in various ways. Some of the travellers and Men of the Path witness Allah in the things. Some witness Allah before or after or with the things. And some witness Allah Himself. And, because Allah never discloses Himself

in the same form in two successive moments to any thing, the witnessing *(mushahadah)* is infinite and endless. This is one of the kinds of Bliss *(na'im)* experienced by the people of the Garden *(al-jannah)*.

(See *ahl al-kashf wa'l-wujud; al 'arif; basirah; adh-dhatiyun; dhawq; khalq jadid; kashf; qalb; sama'; tajalli; wujud.*)

mushahid: The witness. He is the one who has vision *(mushahadah)* of Allah, the Real.

(See *mushahadah.*)

musharik: Partnership or sharing. Although man must strive to assume the character traits of Allah he can never leave his own attributes because "The slave is the slave and the Lord is the Lord". However, during his ecstasy the ecstatic will experience the truth of "When you are there Allah is not, and when Allah is there you are not". At such a time there is no sharing and no partnership. Only Allah *is*.

(See *islam-i-majazi; kaba'ir; kufr-i-haqiqi; shirk; shirk-i-khafi.*)

mushrik: The one who believes that the "other" *(ghayr)* exists. This condition may occur in the earlier stages of the Journey when the lover is kept at a distance from Allah. At such a time, when his yearning is not satisfied and his desire remains unfulfilled, he may momentarily believe that the "other" exists. However, as the lover matures his unsatisfied yearnings and unfulfilled desires no longer form a barrier between himself and Allah. As a knower and lover he now looks at the "other", but he sees and knows that, in reality, it *is* Allah.

(See *'arifin; 'ashiq; islam-i-majazi; kamal; ma siwa Allah.*)

muslim: The one who has submitted and surrendered to Allah. Initially the *muslim* is the one who has submitted, unknowingly, to Allah. All of creation is *muslim* because each creature is in submission, yet ignorant of that submission. The essence of the true *muslim* is *istislam*, which is the condition of being inwardly surrendered and utterly compliant to the Divine Will. The true *muslim* "knows" with absolute certainty, that he is a slave - and a slave is in perpetual surrender and submission.

(See *al 'abd; al-islam; istislam; al-malamatiyya; MUHAMMAD; 'ubuda.*)

MUSTAFA: The Chosen One. The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the Chosen One of Allah. From Pre-Eternity he was chosen to be the one through whom the Hidden Treasure would become manifest. From Pre-Eternity he was chosen to be the Beloved of Allah. From Pre-Eternity he was chosen to be the Glory of the Universe and the

Best of Creation and the Perfect Man. In being a Prophet when Adam was still between water and clay he was chosen to have Firstness. In being the Seal of the Prophets, the one to deliver the perfected religion to humanity, he was chosen to have Lastness. Allah chose to give him two of His Own Most Beautiful Names - The All-Clement *(ar-Rauf)* and The All-Compassionate *(ar-Rahim)*. In following in the footsteps of Muhammad al-Mustafa, in clinging to him and loving him more than life itself, the slaves of Allah are brought near and drink the wine of Divine Love.

(See *al 'abd; AHMAD; "ana Ahmad bila mim"; ghulaw; habibullah; Haran ash-Sharif; al-haqiqat al-Muhammadiyyah; husn al-akhlaq; iqra'; al-isra; khayr al-khalq; laylat al-mi'raj; laylat al-qadr; liwa al-hamd; al-maqam al-mahmud; nur Muhammadiyya; QASIM; "Qiff ya Muhammad a lana Rabbika yusalla"; uswa hasana.*)

mustanad: Support (or reality) of a thing. Everything in the cosmos can be traced back to the Divine Names. The support or reality of each existent thing is a Divine Name. Therefore, all things have a support within the Divine Knowledge. We are all supported by Allah.

(See *asl; asma'; haqa'iq; al-haqiqa.*)

mustanad al-ilahi: The Divine support (or reality). Every quality of the creature is firmly rooted within or supported by the Creator. He is its Divine support.

(See *asma'; asl al-ilahi; sifat.*)

mustaqim: Straight and without deviation. That which is *mustaqim* is all that leads to ultimate felicity. The Sacred Law *(shari'a)*, which has been set down for mankind, is the Straight Path *(al-sirat al-mustaqim)*. *Tasawwuf* is the method by which man can transform his lower self into his Higher Self and travel the straightest and most direct Path to his Lord.

(See *deen; iqamat; mayl; mizaj mustaqim; tasawwuf.*)

mustarih: Ease. The one who stands at ease has arrived at the station of "everlasting ease" *(rahat al-abad)*. This ease results from his never seeing himself as the locus of manifestation of the Name *Allah*. He always regards his own slaveness. It is ease in respect of the station of "everlasting ease", but in respect of the station of "no station" *(la maqam)* it is an ease within constant motion. Having surrendered in totality to the "moment" the slave is at ease, but, there is a renewal of creation in each instant *(tajdid al-khalq fi'l-anat)*. There is constant movement, change, activity and creation. And from the midst of this knowledge the slave stands at ease. This is bewilderment!

(See *al 'abd; 'abd al-waqt; khalq jadid; la maqam; al-malamatiyya; tajdid al-khalq fi'l-anat; 'ubuda; waqt.*)

mustaslim: The one who is inwardly surrendered to the Will of Allah. This is an exalted condition for man to attain. It is reached through sincere endeavour, high spiritual resolve, untainted love of Allah and His Messenger and ultimately through the Infinite Grace of Allah. This is the condition of Allah's slaves, His favoured friends - those who are brought near to Allah.

(See *al 'abd; himma; 'ishq; al-islam; istislam; ma'rifa; mujahadah; muqarrabun; taslim; 'ubuda; uswa hasana.*)

mustawif: The one who pretends to have mystic knowledge. Through such pretence the *mustawif* becomes a danger to himself and others. Whilst being held firmly in the grip of his own lower self *(nafs al-ammara)* this pretender alleges that he can guide others to their Higher Self. The seeker must be on the alert when searching for an authentic Spiritual Guide. When the actions and words of the *mustawif* are weighed in the Scale of the Sacred Law and when his conduct is measured against the "beautiful model" *(uswa hasana)* of the Holy Prophet Muhammad it is easy to discern that he is a fraud.

(See *adab; huda; husn al-aklaq; idlal; jahannan; murshid; nafsani; nar; al-Qur'an; shari'a; sunna; uswa hasana.*)

muta': "The one who is obeyed." This term indicates the supreme controller of the universe who is the *khalifah* of Allah. The *muta'* is equated with the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. Allah says in *al-Qur'an,* "He who obeys the Messenger obeys Allah." Were it not for the *muta'* everything would disappear.

(See *al-haqiqat al-Muhammadiyyah.*)

al-Muta'ali: The Supreme One. One of the Beautiful Names of Allah.

al-Mutajalli: The Self-discloser. A Divine Name.

al-Mutakabbir: The Magnificent. One of the Beautiful Names of Allah.

al-Mutakallim: The Speaker. A Divine Name.

mutakhayyalat: Imaginalized things. These are the forms which become manifest as "imaginalized things" within the Realm of Imagination.

(See *khayal; ma'na; sura.*)

mutarjim: Spokesman or interpreter. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the spokesman of Allah. Through *al-Qur'an,* which is Allah's Word, he acts as the supreme spokesman to all of mankind. The entire

humanity is his community *(umma)* and he is Allah's spokesman to them.

(See *iqra'; al-Qur'an; umma.*)

mutasawwif: He is the one who aspires to reach high spiritual knowledge. The one who aspires is not the one who has attained. The "aspirer" *(mutasawwif)* is not the "purified knower" *(Sufi)*. The one who aspires must put himself under the direction of a Spiritual Guide *(murshid, pir, shaykh)* in order to struggle and strive for the necessary purity which precipitates Divine Knowledge. The one who has attained is under the immediate direction of Allah and His Messenger. The channels to his heart have been cleared of all debris allowing the Light from the Divinity to enter unimpeded.

(See *'arifin; fana'; ghulam; al-malamiyya; mujahadah; muqarrabun; murid; murshid; salik; sufi.*)

al-mutawassitun: Those travellers who are in the middle of the Path. They are the ones who experience exile *(ghurbah)*, though it is not yet the exile of the advanced ones. *Al-mutawassitun* are struggling and striving, sometimes seeing only Allah, sometimes seeing the "other".

(See *'arifin; ghayr; ghurbah; ma siwa Allah; mujahadah; nafs; salik.*)

muti: The obedient one. He is the one who fulfills the *Qur'anic* injunction, "He who obeys the Messenger obeys Allah".

(See *al 'abd; fana' fi-murshid; fana' fi-rasul; ghulam; muta'; tabi'.*)

mutlaq: Nondelimited or Infinite.

(See *al-ghayb al-mutlaq; hadarat al-dhatiyyah; 'ilm al-mutlaq; al-kamal al-mutlaq; al-khayal al-mutlaq; al-ma'luh al-mutlaq.*)

muttaqi: The one with fear of Allah. "To fear Allah is the highest Wisdom" *(hadith)*. There are many levels of fear, the lower being closely related to the fear of punishment and Hellfire. The higher degrees of fear include the fear of "losing" Allah after having "found" Allah, as happens to the ecstatic after his ecstasy has subsided, and the fear of committing even the slightest lapse of courtesy towards Allah, the Beloved, and the fear of ever wanting there to appear in a given moment anything other than what Allah has made manifest within that moment. But, these higher degrees of fear ensure that the slave clings to his slavehood.

(See *al 'abd; adab; faqd; khawf; sama'; 'ubuda; wajd.*)

muwahhid: The slave-lover-knower who declares Oneness through his witnessing of the One *(al-Wahid)*. The one in annihilation cannot be a *muwahhid* due to his total and utter submersion in the One. He no longer has the eyes with which to witness It or the tongue

with which to declare It. Only after returning from the *fana'* can such a declaration of Oneness be made.
(See *al 'abd; baqa'; fana'; tawhid; wahdat-i-dhatiyyah; wahdat-i-zamaniyyah; wahdat-i-makan.*)

muzahama: To compete or engage in competition (with Allah). Such a situation never occurs for the true slave because he always remains Allah's slave and does not make claims to Lordship.
(See *al 'abd; al-malamatiyya; rabbaniyya; rajuliyya; 'ubuda.*)

N

nabi: A Prophet. A Prophet is a friend of Allah *(wali)* who possesses unique knowledge of the Unseen Worlds. Allah has sent 124,000 Prophets to humanity to show them the Way of Returning to Allah. The Prophets are under the Command of Allah to invite people to their particular way (or religion). The teachings of these religions are varied in keeping with the different peoples to whom they were directed, yet the Source of all is One, Allah. Each Prophet and each religion reveals a specific Face of the Absolute. Sayyiduna Muhammad al-Mustafa is the Final Prophet of Allah - May the Blessings of Allah be upon him and Peace. The universal message which he delivered is the perfect and complete religion. It is for *all* of humanity, not being limited exclusively to one group of people.

(See *ahadith; AHMAD; awliya; deen; furqan; iqra'; MUHAMMAD; MUSTAFA; nubuwwa; al-Qur'an; sunna; umma, wali; wilayah.*)

nadamat: Contrition or penitence or remorse. The *hadith* says, "Penitence is the act of returning" *("al-nadam al-tawbat").*

(See *aubat; inabat; 'ishq; khashya; khawf; tawba.*)

nafas: Breath or instant. *Nafas* is the indivisible moment in which every existent in the cosmos undergoes a new creation. The spiritual energy *(barakah)* of the *Sufi* Path is transmitted on the breath of

the *Murshid*. It is only through receiving the *bay'ah*, the Pact of Initiation, face-to-face from the *Murshid* that the full power of this Divine Breath can start working within the *murid*. The *Murshid*, who himself has received this transmission of the breath from his own *Murshid*, then passes the breath to his *murids*. Contemplation upon his own breath can bring the *murid* to knowledge of "the renewal of creation in each instant".

(See *'abd al-waqt; an; 'arifin; bay'ah; hayrah; nafas ar-rahman; tajdid al-khalq fi'l-anat.*)

nafas ar-rahman: The Breath of the All-Merciful. This exceedingly beautiful term indicates the evanescent nature of existence in its state of constant change and renewal. It is the Supreme Isthmus *(al-barzakh al-a'la)* and the very substance of the universe is the *nafas ar-rahman*. In their state of non-existence the entities are contracted and distressed *(karb)*. This Divine Breath brings relief to them by giving them their existence. Allah breathes out, and through His All-Merciful Breath He speaks. We, the creation, are His Words. We are the forms and He is the meaning.

(See *al-a'yan al-thabita; ayat; al-barzakh al-a'la; harf; kalam; kalam-i-dhati; kalam-i-tafsili; karb; ma'na; sukun; sura.*)

an-Nafi: The Creator of Good. One of the Beautiful Names of Allah.

nafila: Supererogatory work. The supererogatory works *(nawafil)* are derived from the obligatory works *(fara'id)* which are their roots. A *nafila* is an act of worship and service through which the slave draws ever-closer to his Lord. Mankind is the "supererogatory work" of Allah Who created us as His own free will offering to us. Allah is the Necessary Being through Himself, whilst we are necessary through Allah.

(See *fara'id; nawafil al-khayrat; qurb al-fara'id; qurb an-nawafil.*)

nafkh: The breathing or blowing through which the cosmos came into existence. And this breathing is Allah's. Divine Inspiration *(ilham)* descends upon the slave through this *nafkh*.

(See *ilham.*)

nafl: Supererogatory. *Nafl* is something in excess of what is expected. It is a booty, bounty or gift.

(See *nafila; nawafil al-khayrat; qurb an-nawafil.*)

nafs: The ego or the self or the soul. The *nafs* is that dimension of man which stands between the disengaged spirit *(ruh)* which is light, and the corporeal body *(jism)* which is darkness. The spiritual combat *(mujahadah)* is waged against the downward-pulling tendencies of the *nafs* which seduce the heart *(qalb)* away from Allah. The

nafs is also the domain of imagination. Allah is within our own selves, yet we do not see Allah. The work of *Tasawwuf* is directed towards transforming the lower self *(nafs al-ammara)* into the Higher Self *(nafs al-kamila)* and "seeing" Allah everywhere. There are seven stages of the self, seven postures in the ritual prayer, seven verses *(ayats)* in the opening chapter of *al-Qur'an (al-Fatihah)*, and seven levels of knowledge, all of which are finely interconnected.

(See *al 'abd; hayawaniyah; insan al-kamil; jism; khawatir; khawf; lata'if; makr nafsi; al-malamatiyya; man 'arafa nafsahu 'arafa rabbah; mujahadah; munafiq; murshid; mustawif; qalb; ruh; al-ru'unat al-nafsiyya; salat; sayr-il-Allah; shaytan; al-tabib al-iahi.*)

nafs al-ammara: "The self which commands." *Al-Qur'an* refers to this self, "The (human) soul is certainly prone to evil" (12:53). This *nafs* resides in the world of the senses and is dominated by earthly desires and passions. The initial struggle in the early stages of the Spiritual Journey is against the *nafs al-ammara*. *Nafs al-ammara* is equated with the first *islam* and the first standing posture *(qiyam)* of the ritual prayer *(salat)*. The *nafs al-ammara* is journeying to Allah.

(See *al-islam; qiyam; salat.*)

nafs al-haywaniyya: "The animal self." This is the lowest self. It is man cast down to the "lowest of the low" *(asfali-safalin)*. "The animal self" is totally obedient to the base natural impulses. The one who is dominated by the *nafs al-haywaniyya* is unfit for spiritual endeavour because he stands at the extremity of disbelief.

(See *asfali-safalin; hayawaniyah; idlal; shaytan.*)

nafs al-ilahiyyah: The Divine Self. The *nafs al-ilahiyyah* is Allah as He is with His Qualities of Life, Knowledge, Power, Will, Hearing, Sight and Speech.

(See *ilahiyyah; sifat.*)

nafs al-kamila: The Perfect Self. *Al-Qur'an* refers to this Self, "Enter thou, then, among My slaves. Enter thou My Garden" (89:29,30). This is the final stage in the development of the self to the Self. It is the stage of Real *Islam* when the slave is in a state of perpetual journeying by Allah. The *nafs al-kamila* is equated with the final sitting *(jalsa)* of the ritual prayer *(salat)*. Attainment of the *nafs al-kamila* is through the Grace of Allah.

(See *al-islam; jalsa; salat.*)

al-nafs al-kulliya: The Universal Soul which stands below the First Intellect *(al-aql al-awwal)* and represents the receptive dimension of the spiritual world.

nafs al-lawwama: "The Self that Blames." *Al-Qur'an* refers to this Self, "And I do call to witness the self that blames" (75:2). This Self is conscious of its own imperfections. Its journeying is for Allah. The *nafs al-lawwama* is equated with the second rung *(iman)* on the ladder to Knowledge and to the bowing *(ruku)* in the ritual prayer *(salat)*. The *nafs al-lawwama* has been set over the greatest of the *Sufis*, the *Malamatiyya*, in order to guard them from any self-conceit.

(See *iman; al-malamatiyya; ruku; salat.*)

nafs al-mulhamma: "The Inspired Self." *Al-Qur'an* refers to this Self, "By the Self and the proportion and order given to it" (91:7). This Self has turned away from wrong action and is able to discern that which will take it to Felicity. It journeys under the care of Allah. The *nafs al-mulhamma* is equated with the third rung *(ihsan)* on the ladder to Knowledge and to the second standing posture *(qiyam)* of the ritual prayer *(salat)*.

(See *ihsan; ilham; qiyam; salat.*)

nafs al-mutma'inna: "The Self at Peace." *Al-Qur'an* refers to this Self, "O Self, in complete rest and satisfaction!" (89:27). This Self is tranquil as it rests in the Certitude of Allah. It has been reintegrated into the Spirit. The *nafs al-mutma'inna* journeys with Allah. It is equated with the first prostration *(sajda)* of the ritual prayer *(salat)* and with the fourth rung *('ilm al-yaqin)* on the ladder to Knowledge.

(See *'ilm al-yaqin; muhsin; mu'min; sajda; salat.*)

nafs al-mardhiyya: "The well-pleasing Self." *Al-Qur'an* refers to this Self, "And Well-pleasing unto Him!" (89:28). This Self is well-pleasing to Allah. It experiences the bewilderment of journeying from Allah. The *nafs al-mardhiyya* is equated with the sixth rung *(haqq al-yaqin)* on the ladder to Knowledge and to the second prostration *(sajda)* of the ritual prayer *(salat)*.

(See *haqq al-yaqin; al-muhaqqiqun; sajda; salat.*)

nafs al-qaddisa: "The Sanctified Self." This Self has been entirely permeated with the Remembrance of Allah *(dhikrullah)*.

(See *dhakir; dhikrullah; laylat al-mi'raj; wahdat-i-dhatiyyah; wahdat-i-makan; wahdat-i-zamaniyyah.*)

nafs ar-radhiyya: "The well-pleased Self." *Al-Qur'an* refers to this Self, "Come back to thy Lord - well pleased (thyself)" (89:28). This Self is well-pleased with itself due to the harmonious balance of its noble character traits. It is annihilated in Allah and journeys within Allah. The *nafs ar-radhiyya* is equated with the fifth rung *('ayn al-yaqin)* on the ladder to Knowledge and to the first sitting posture *(jalsa)* of the ritual prayer *(salat)*.

(See *'ayn al-yaqin; jalsa; salat.*)

an-nafs al-wahidah: The Unique Self. This is the Self of the first Prophet, Adam (Peace be upon him). The human species was created from *an-nafs al-wahidah*. The Prophet Adam is the Father of the body and the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the Father of the Spirit.
(See *al-'aql al-awwal; al-haqiqat al-Muhammadiyyah; Muhammadan Rasulullah; nur Muhammadiyya; umma.*)

nafsani: Ego-centric. This term is applied to the ego-centric tendencies. For example, there are four kinds of "incoming thoughts" *(khawatir)* which reach the heart: divine *(ilahi)*, spiritual *(ruhani)*, ego-centric *(nafsani)* and satanic *(shaytani)*.
(See *idlal; mutawsif; nafs; al-tabib al-ilahi.*)

nafth: Blowing or inblowing, as with the breath. The knowledge of the mysteries *(asrar)*, which is beyond reason, reaches the heart through the blowing *(nafth)* of the Holy Spirit *(al-ruh al-quddus)*. This knowledge is specific to a Prophet or one of the friends of Allah *(awliya)*.
(See *asrar; awliya; nafas; nafas ar-rahman; al-ruh al-quddus.*)

nafy: Negation. *Nafy* is the negation of the fancy of the existence of the "other" *(ghayr)*. The supreme example of *nafy* is the First Declaration of Faith *(shahadah)* - There is no god, only Allah *(La ilaha illa'llah)*. "There is no god" *(la ilaha)* forms the negation and "only Allah" *(illa'llah)* forms the affirmation. This is Unity *(tawhid)*.
(See *la ilaha illa'llah; ithbat; malw fi ithbat; nu'ut al-jalal; tawhid.*)

an-nafy al-mumathala: The negation of likeness. This is the profession of Allah's Incomparability *(tanzih)*. "Nothing is like Him" (*al-Qur'an* 42:11).
(See *asma' al-jalaliyyah; al-ghayb; hayba; jalal; khashya; tanzih; tashbih.*)

nahy: Prohibitions. The rulings which were brought by the Messengers and Prophets are either commands *(amr)* or prohibitions *(nahy)*. These prohibitions are either "forbidden" *(mahzur)* or "reprehensible" *(makruh)*. The Divine Word of Allah's Sacred Law becomes differentiated into rulings *(hukm)* and reports *(khabar)* at His Footstool *(al-kursi)*.
(See *al-'arsh; hukm; khabar; al-kursi; shari'a.*)

na'ib: Deputy. Allah created the Perfect Man as His deputy. After having created him Allah then veiled Himself from the sights and insights of creation. Were Allah to become manifest within the cosmos there would be no necessity for His deputy, the Perfect Man.
(See *amanat; insan al-kamil; iqra'; al-khalifah; MUHAMMAD; Muhammadan Rasulullah; MUSTAFA; al-Qur'an.*)

na'im: Bliss. The ultimate bliss (and this awaits the friends of Allah in His Garden) is the one that is renewed at each succeeding instant. This is the eternal unfolding of Knowledge which is experienced by Allah's *awliya*. It is their ever-renewed encounters with the Divine Self-disclosure.

(See *al-islam; khalq jadid; ladhdha; liqa'; makarim al-akhlaq; al-muqarrabun; mushahadah; tajdid al-khalq fi'l-anat; tajdid al-khalq bi'l-anfas.*)

najat: Deliverance. *Najat* is attained through acquiring useful knowledge and then practising it. It is happiness and felicity in this life *(dunya)* and in the Hereafter *(akhira)*.

(See *'ilm; mujahadah; taqwa.*)

al-naqidayn: Contradictory things. The Name ***Allah*** cannot be described because it brings together contradictory things *(al-naqidayn)*. This is indicated in Allah's Words, "Nothing is like Him" (*al-Qur'an* 42:11). Knowledge of Allah can be "unveiled" through the bringing together of opposites in His Mighty Name ***Allah.***

(See *al-asma' al-mutaqabila; jam'ulu al-diddayn; ma'rifa; tawhid.*)

naql: Transmission. Sayings *(ahadith)* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) are considered "sound" *(sahih)* if the chain of transmission *(naql)* is strong. Whereas the scholars only rely upon those *ahadith* which are "sound" *(sahih)* by way of transmission *(naql)*, the People of *Tasawwuf* often quote *ahadith* that are considered "sound" on the basis of "unveiling" *(kashf)*.

(See *ahl al-kashf wa'l-wujud; kashf; sahih.*)

naqs: Imperfection. Part of the perfection of existence (the Divine Reality) is the existence of imperfection *(naqs)* within it, since, were there no imperfection the perfection of existence would be imperfect. But this imperfection is relative. When existence is "seen" through the inner-eye *(basirah)* of the one with "unveiling" *(mushahadah)* it is Absolute Perfection. Each moment is perfection but only the one with courtesy of the moment *(adib al-waqt)* understands this Perfection.

(See *adab; al-adib; ahl al-kashf wa'l-wujud; hama ust; kamal; tawhid.*)

an-naqs al-khalqi: The imperfect nature of the created. Of necessity the created must have an imperfect nature, being as it is "other-than Allah" *(ma siwa Allah)*. Allah Alone is Perfect. The creature can attain to the type of Perfection which its level requires. All of the existent things are perfect in this respect, except for man. He must struggle to reach the Perfection of his level within the hierarchy of existence. The man who has attained is the Perfect Man.

(See *amanat; hayawaniyah; insan al-kamil; la maqam; makan; maratib; ma siwa Allah; nafs al-kamila.*)

nar: Hellfire. The *nar* is a reality in this life and a reality in the Hereafter. It is experienced in this life when one is in a state of forgetfulness of, and separation from, Allah.
(See *akhira; bu'd; dunya; idlal; jahannam; qurb.*)

nash'a: Configuration. The human being is the most perfect of all configurations in the cosmos due to the fact that Allah breathed into him of His Spirit and gave him the potential to manifest the All-Comprehensive Name ***Allah.*** The configuration *(nash'a)* of man's soul cannot be changed into a new configuration but it may be brought into equilibrium by the divine physician. The divine physician is a Prophet or a Spiritual Master who is an Inheritor of a Prophet.
(See *husn al-akhlaq; inhiraf; i'tidal; mizaj; mizaj mustaqim; al-tabib al-ilahi; uswa hasana.*)

nasib: Portion or lot in life. *Nasib* indicates that which is destined to reach each creature. The Spiritual Master delivers the destined portion to each of his *murids.*
(See *afada; idlm; isti'dad; murshid; qada'; qadar; QASIM; qismat.*)

naskh: Abrogation or repeal. Certain *Qur'anic* verses were abrogated during the lifetime of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The People of *Tasawwuf* regard these as "postponed" rather than "abrogated" texts - that is, they were postponed until the time arrived when mankind had reached a high level of knowledge. With this high knowledge he could then implement the message of those particular verses.
(See *bid'at hasanah; al-islam; al-Qur'an.*)

nass: "Plain texts." This term indicates those "texts" in which there is no confusion or equivocality. When Self-disclosure occurs through the Name, the Manifest *(al-Zahir),* in the nonmanifest dimension (the realm of realities and meanings), such "plain texts" may then be perceived through insight *(basirah).* They are called "plain texts" because the possessor of the meanings is at rest from the labour of reflection. This knowledge is exclusive to the people of *tariqa.*
(See *basirah; ma'na.*)

nasut: Human nature. The *nasut* is the realm of humanity and creation. It is the human nature into which the Divine Nature *(lahut)* is infused.
(See *al-lahut.*)

na't: Poetry and songs *(qawwalis)* in honour of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Such poetry and song can operate on many different levels of meaning, ranging from the beautiful and simple love of Allah's

Beloved *(habibullah)*, which is a characteristic of all pious Muslims, through to the "unveiling" *(kashf)* of the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*, which infuses the hearts of his slaves *(ghulam)* with Divine Love *('ishq; mahabbah)*.
(See *AHMAD; habibullah; ghulam; al-haqiqat al-Muhammadiyyah; MUHAMMAD; MUSTAFA; nur Muhammadiyya.*)

na't-i sharif: Noble hymn in honour of the Holy Prophet Muhammad.
(See *na't.*)

natiq: Rational and speaking.
(See *hayawan natiq.*)

al-nawafil: Supererogatory works.
(See *nafila; nawafil al-khayrat; qurb an-nawafil.*)

nawafil al-khayrat: Supererogatory good works. Through the Infinite Grace of Allah the sincere practising of the *nawafil al-khayrat* may result in the spiritual perfection in which the slave's hearing, sight, speech etc. are negated. He then hears, sees, speaks through Allah. This is the "Nearness of Supererogatory Works" *(qurb an-nawafil)*.
(See *insan al-kamil; kamal; qurb an-nawafil.*)

nawalah: The gift of the robes of honour. This is the gift from Allah to the Solitaries, the Individuals *(al-afrad)*.
(See *fard.*)

nawm: Sleep. The *hadith* says, "Man is asleep and when he dies he wakes". The *Sufi* is the one who has died to self and is awake in the Supreme Self. Once man has awoken there is no more sleep. Within mystical poetry and *Sufi* songs *(qawwali)* the lover often complains to the Beloved Who has taken away his sleep and given him no rest for his limbs. In every moment of his existence each cell of the lover's body is restlessly pursuing the Beloved. Or sometimes this wakefulness is inexpressibly sweet: "When You are here we stay up all night and when you are away I can't sleep. Praise be to Allah for these two insomnias!" This term may also refer to the two ordinary kinds of sleep which are experienced by man. One is the type in which there is rest and ease from weariness, and the other is the type in which dreams occur. The second type is a transferral *(intiqal)* from the manifest side *(zahir)* of sense perception to its nonmanifest side *(batin)*.
(See *'ashiq; intiqal; 'ishq; qalb; qawwali; ru'ya; ru'yah; shawq.*)

naz: Coquetry. When the lover begs and petitions the Beloved for just one glance at him, the Beloved responds with perfect coquetry.
(See *'ashiq; ghaybah; al-ghayrah; 'ishq; niyaz.*)

nazar: Consideration or to look, to gaze, to inspect or to investigate.

al-nazar al-fikri: Reflective consideration through which conclusions are reached. The knowledge gained from *al-nazar al-fikri* is incomplete and therefore inferior to the knowledge which the men of the Path gain through "unveiling" *(kashf)*, "tasting" *(dhawq)*, "witnessing" *(mushahadah)* and "insight" *(basirah)*. Reflective consideration is not the way of *Tasawwuf*.
(See *al-'aql; al-fikr*.)

nazar sahih: Sound consideration. *Nazar sahih* is to look, consider and reflect upon the manifest and unmanifest signs, thereby recognizing the true situation of the cosmos.
(See *asbab; ayat; khalq*.)

nazir: The observer. The *nazir* is the one who does the looking. The true observer is he who looks only at Allah. Every observer of Allah is under the controlling property of one of the Divine Names. Through that particular Name the observer experiences a specific Self-disclosure which in turn gives to him a specific belief. The one who observers Allah under the controlling property of His Name ***Allah*** never limits Allah or restricts his own belief. Such a Man is a knower of Allah.
(See *ahl al-kashf wa'l-wujud; 'arifin; asma'; tajalli*.)

nazirun: The "considerative thinkers". The *nazirun* are those people whose knowledge is inferior to the direct knowledge possessed by the people of unveiling.
(See *ahl al-kashf wa'l-wujud*.)

nida': Calling. Allah "calls" mankind to felicity. The different Names "call" the creatures. Man "calls" to his Lord in supplication and need.
(See *asma'; du'a; huda; munajat; nabi; al-Qur'an; rasul; sirat al-mustaqim*.)

nifaq: Hypocrisy. Whilst in "Union" it becomes hypocrisy for the slave to affirm the "other-than-Allah".
(See *al 'abd; baqa'; fana'; jam' al-jam'; ma siwa Allah; munafiq; muwahhid*.)

nikah: Marriage. The "Divine Marriage" is the one in which Allah, the Real, turns His Attentiveness *(tawajjuh)* towards the possible thing *(mumkin)* and brings it into existence. The ecstatic may utter phrases concerning his marriage *(nikah)* to the Beloved, with the bliss of union and satisfied longing. Or the intensity of his ecstasy may overpower him to such a degree that he no longer knows anything about yearning *(shawq)*, burning love *('ishq)*, marriage *(nikah)* and union *(jam' al-jam')*.
(See *al-a'yan al-thabita; jam' al-jam'; mumkin; tawajjuh*.)

an-ni'mah: The Grace of Allah. His Grace is an aspect of His Mercy *(rahma)*. Ultimately, every spiritual experience, every "unveiling" *(kashf)*, every "tasting" *(dhawq)*, every "drinking" *(shurb)* and every "quenching" *(ri)* is through the Divine Grace. Without Allah's Grace man can do nothing.
(See *al 'abd; adab; rahma; shukr.*)

nisab: Relations. The cosmos, which is plurality, consists of relations. Allah has placed the Divine Names between Himself and the cosmos, and from this connection relationships are formed. Examples of such correlations *(nisba)* are the Creator *(al-Khaliq)* and the created *(khalq)*, the Merciful *(ar-Rahman)* and the object of Mercy *(marhum)*, etc.
(See *asma'; nisba.*)

nisab dhatiyyah: The essential relations. The archetypes *(al-a'yan al-thabitah)*, in their state of non-existence, are the pure essential relations without proper forms.
(See *al-a'yan al-thabita.*)

nisba: Relationship. Lordship is the relationship *(nisba)* of the "He-ness" to the entity. The "He-ness" *(huwiyyah)* in Itself does not require such a relationship, but it is the entities that demand it. Allah has placed the Divine Names between Himself and the cosmos, and from this connection relationships *(nisab)* are formed. Each Name is a relationship, not an entity. Each existent thing has a specific relationship with one particular Divine Name. That Name will exert a stronger effect and a greater power over the existent thing than any of the other Names.
(See *asma'; huwiyyah; rabb.*)

nisyan: Forgetfulness. Because man was created upon the 'form' of Allah he possesses the potentiality to forget his servanthood *('ubuda; 'ubudiyyah)* and see himself as Lord. Yet, this forgetfulness *(nisyan)* is a Divine Attribute, as is indicated in Allah's Words, "They forgot Allah, so He forgot them" (9:67).
(See *al 'abd; adab; 'ubuda; 'ubudiyyah.*)

niyaba: Deputation. No existent thing is named by all the Divine Names except man. In being the pure mirror of the Name ***Allah,*** the Perfect Man was given the viceregency *(khilafah)* and deputyship *(niyaba)*. Through this deputyship the slave can exercise "governing control" *(tahakkum)* by acting through his spiritual resolve *(himma)*. The possessors of deputation amongst the friends of Allah have the power to exercise "free disposal" *(tasarruf)*. *Niyaba* also refers to the Divine Names themselves. Some of the Divine

Names function as Allah's deputies and are referred to as Names of deputation.

(See *asma'; himma; al-khalifah; tahakkum; tasarruf.*)

niyaz: Constancy and stability in seeking Allah. The bondage of the slave and the yearning of the lover remain constant under all conditions. The slaves and lovers of Allah sit patiently at Allah's door. Through looking always towards Allah, the Master Himself, they remain in profound constancy, in the face of Allah's Majesty or His Beauty.

(See *adab; hab; jalal; jamal; jam'uhu al-diddayn; naz.*)

niyya: Intention. The Perfect Man *(insan al-kamil)* is the first in intention and desire through Allah making him the intended aim and final cause of the creation of the world. From the side of creation all acts of obedience to Allah require purity of intention. Without pure intention there can be no sincerity of word or deed. Regardless of the outcome of the act it is still that initial intention which carries the weight. In reality, both the act and its result are Allah's!

(See *af'al; 'amal; fa'il; ikhlas; insan al-kamil; "laulaka, laulaka, ma khalaqtu'l-aflaka"; qada'; qadar; sa'ada; shaqa'.*)

niza': Conflict. The conflict in the cosmos is rooted in the conflict which exists between the Divine Names. The disequilibrium and imbalance of a man's constitution result from this *niza'*. Under the direction of a divine physician *(al-tabib al-ilahi)* and through spiritual struggle *(mujahadah)* this inner turmoil and conflict may be quelled, subdued and transformed into harmony, balance and tranquillity.

(See *al-asma' al-mutaqabila; dhikrullah; huda; husn al-akhlaq; jihad al-akbar; idlal; inhiraf; i'tidal; isti'dad; mizaj; mizaj al-mustaqim; munaza'a; al-tabib al-ilahi; uswa hasana.*)

al-nizam: The Order or Arrangement. The Order has been established by Allah. Realities do not change. The slave is the slave. The Lord is the Lord. The Real is the Real. The creature is the creature. Everything is in its proper place.

(See *al 'abd; adab; al-adib; 'arifin; al-malamatiyya; 'ubuda.*)

nubuwwa: Prophecy. The Prophecy of Institution *(nubuwwata'l-tashri')* came to an end with the Seal of the Prophets, Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). The Divine Command and Sacred Law were cut off with him. This type of Prophecy reached the hearts of all the Prophets through the Angels of Revelation who cast the Knowledge into their hearts. During the descent of the Revelation the Prophets and Messengers

had the combined vision of both the "angel" and the "casting". Allah has locked the door of such Prophecy. However, there is still the general prophecy *(nubuwwa al-'ammah)* and the prophecy of sainthood *(nubuwwatu'l-wilaya)* which is possessed by Allah's friends. This is the prophecy through which Divine Knowledge is cast into the hearts of the friends. Unlike the Prophets and Messengers, the friends only have vision of either the "angel" or the "casting". They never have the combined vision. Had it not been for this general prophecy and prophecy of sainthood the door to Knowledge of Allah would have been cut off permanently, leaving mankind without direct access to Allah. Through the Inheritors of the Holy Prophet Muhammad al-Mustafa mankind is enabled to reach Knowledge of Allah, here and now. The Prophets were not appointed to unfold the mysteries. That is the work of the friends of Allah *(awliya)*. The outer Teaching of the Prophet Muhammad, through which he is a Prophet *(nabi)*, is the *shari'a*. His inner Teaching, through which he is a friend *(wali)*, is *haqiqat*. This is one of the meanings within his saying, "I am Ahmad without the M" *("ana Ahmad bila mim")*.

(See *"ana Ahmad bila mim"; MUHAMMAD; mubashshira; al-mulqiyat; murshid; MUSTAFA; nabi'; wilaya.*)

nubuwwa al 'ammah: General prophecy. *Nubuwwa al 'ammah* is the type of prophecy possessed by the Great *Sufis*.

(See *awliya; al-malamatiyya; mubashshira; nabi; nubuwwa; wilaya.*)

nubuwwatu'l ikhtisas: Specific Prophecy. It is the *nubuwwatu'l ikhtisas* that is possessed by each one of the Prophets of Allah.

(See *nabi; nubuwwa.*)

nubuwwa al muktasabah: Earned or acquired prophecy. This type of acquired prophecy is the prophecy possessed by the Great *Sufis*.

(See *awliya; al-malamatiyya; al-muhaqqiqun; nabi; nubuwwa; wali; wilaya.*)

nubuwwata'l-tashri': The Prophecy of Institution. This term applies to the mission of those specific Prophets, such as the Prophet Musa (Peace be upon him) and the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace), who were sent to promulgate and establish a new religious code.

(See *ahadith; MUHAMMAD; MUSTAFA; nabi; al-Qur'an; shari'a; sunna; umma.*)

nubuwwatu'l-wilaya: The prophecy of sainthood. When the inblowing *(nafth)* of Inspiration *(ilham)* enters the purified heart of one of the friends of Allah, bringing with it good news *(bushra)*, this is referred to as *nubuwwatu'l-wilaya*.

(See *awliya; bushra; ilham; mubashshira; nafth; wilaya.*)

nufudh: The power of penetration exercised by the "possessors of states", through which they are able to perform the miraculous "breaking of habits".
(See *ahwal; himma; karamat; kharq al-'ada; 'ubuda.*)

Nuh: The Prophet Noah (Peace be upon him) through whose Word descended the Wisdom of the All-Glorified *(al-hikmat al-subuhiyyah)*.

nujaba: "The Nobles." Within the *Sufi* hierarchy these are the Forty Nobles who are occupied with carrying the weight of Creation. They are not free to act except on behalf of the "other-than-Allah" *(ma siwa Allah)*.

al-nun: The Arabic letter *"nun"*. Sura 68 begins, "Nun and the Pen", *("Nun wa'l-qalam")*. *Nun* is symbolized by the Inkwell. It is the knowledge of the Universal design without details. The Pen *(al-qalam)* is dipped into the Inkwell. The Pen is the detailed knowledge of everything at the primordial level.
(See *lauh al-mahfuz; al-qalam al-a'la.*)

nuqaba': "The Examiners." Within the *Sufi* hierarchy the Examiners are those who draw the hidden things out of people's selves.

al-Nur: The Light. One of the Beautiful Names of Allah.

nur: Light. *Nur* is the created light which radiates from the Uncreated Light of Allah. When this light enters the heart it drives away the existent order *(al-kawn)* thereby annihilating the inner eye *(basirah)* from witnessing "other-than-Allah" *(ma siwa Allah)*. For "unveiling" *(kashf)* to take place the Light which comes from Allah must coincide with the light within the heart. If there is darkness within the heart, then it will not be able to match the Light from Allah. In such a case there is no "unveiling", and Knowledge of Allah *(ma'rifa)* does not arrive in that heart. It is the Remembrance of Allah *(dhikrullah)* which polishes the heart and allows it to be filled with light. The Source of this Pure Light is the Absolute Darkness of the Essence Itself. The most complete and penetrating light is the light through which is "unveiled" what Allah means by the forms seen by the imagination in dreams.
(See *ahl al-kashf wa'l-wujud; "ana jalisu man dhakarani"; basirah; al 'ama; dhat; dhikrullah; al-haqiqat al-Muhammadiyyah; idrak; ilham; "laulaka, laulaka, ma khalaqtu'l-aflaka"; Muhammadan Rasulullah; nur Muhammadiyya; ru'yah.*)

nurani: Luminous. Within the cosmos, which is the realm of opposites, that which is luminous *(nurani)* stands in opposition to that which is dark *(zulmani)*. All is relative, and whilst the angels are luminous

when compared with corporeal things they are in fact dark and dense in relationship to the Infinite Light of Allah. The lovers of Allah drink a luminous wine *(nurani sharab)* which is handed directly to them from the Friend *(saqi)*.

(See *idafa; nisba; nur; sharab; Tasnim.*)

nur Muhammadiyya: The Light of Muhammad. "Allah took a handful of His Light and said 'Be! Muhammad'." From this pre-existent Light of Muhammad *(nur Muhammadiyya)* all of the spheres were created. It is the Light of Muhammad that enables the traveller *(salik)* to advance towards the Reality of Muhammad *(al-haqiqa al-Muhammadiyyah)*. Without the cooling nature of this light the *salik* would not advance, or if he did advance he would be burned-up. The differentiation between the Light of Muhammad *(nur Muhammadiyya)* and the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* is within the degrees of the descent *(tanazzul)* of Being, from the Inward Non-manifestation of the Hidden Treasure to the outward manifestation of the cosmos.

(See *AHMAD; fana' fi-rasul; ghulam; al-haqiqat al-Muhammadiyyah; khalq; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; tanazzul.*)

nutq: Rational speech. *Nutq* is a distinguishing feature of humans who are "rational (speaking) animals" *(hayawan natiq)*. In reality the entire cosmos is speaking and glorifying its Lord, yet, only Perfect Man understands this praising.

(See *AHMAD; alhamdulillah; ahl as-sama'; kalam; kalam-i-dhati; kalam-i-tafsili.*)

nu'ut al-jalal: The Attributes of Majesty. These are the Attributes which are required by the profession of Incomparability *(tanzih)* and negation of likeness *(nafy al-mumathala)*.

(See *asma' al-jalaliyyah; jalal; tanzih.*)

nuzul: Descent. *Nuzul* is the process by which Pure Being gradually becomes qualified. The term also means to descend or to alight. In the case of a waystation *(manzil)*, it is the place where Allah descends *(nuzul)* to the slave and the slave alights *(nuzul)* upon Allah.

(See *tanazzul.*)

al-nuzzar: "Those who consider." This term, which implies the philosophers, is synonymous with "the people of consideration" *(ahl al-nazar)*, "the people of reflection" *(ahl al-fikr)* and "the rational thinkers" *(al-'uqala')*.

(See *ahl al-kashf wa'l-wujud; al-'aql; al-fikr; ma'rifa.*)

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"qaba qausayn": "Two Bows' Length." This term is also called "All-Comprehensiveness of All-Comprehensiveness" *(jam' al-jam')*. It signifies one of the highest spiritual stations of Perfection which is attained by the greatest Perfect Men, that is, many of the Prophets of Allah and some of the great saints. This is the stage which immediately precedes absorption in the Source, Allah *("aw adna")*. It is the closest point that the slave can reach whilst still remaining the slave. It is that fine and inexpressible "dividing line" which separates Oneness from multiplicity, the Unseen from the visible, Allah from His slave.

(See *al 'abd; "aw adna"; jam' al-jam'; kamal; laylat al-mi'raj; MUHAMMAD; MUSTAFA; "Qiff ya Muhammad a lana Rabbika yusalla"; 'ubuda; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

qabd: Contraction. *Qabd* is the spiritual state of "contraction" in which the heart is firmly gripped and compressed by Allah, through terror of punishment and blame. It is an intense fear in, and the sharpest experience of, the present moment. Whenever contraction *(qabd)* occurs it is always followed by expansion *(bast)*.

(See *asma' al-jalaliyyah; bast; bu'd; hal; jalal; khawf; qalb; raja'; wahshat.*)

al-Qabid: He Who Contracts. One of the Beautiful Names of Allah.

al-qabil: The receptacle. Each entity is a receptacle to receive and manifest Being. The extent of this receiving and manifesting depends upon the preparedness of the receptacle, which in turn depends upon the entity's reality.
(See *al-a'yan al-thabita; al-fayd al-aqdas; haqa'iq; hiimma; infi'al; isti'dad; al-nizam; wus'*.)

qabiliyya: Receptivity. This indicates the receptivity of an entity to receive.
(See *al-qabil*.)

qabul: To receive or to accept (the Self-disclosures of the Real). Such a "receiving" is not a "taking". The moral courtesy *(adab)* of this situation demands an extremely high degree of respect, sensitivity, humility and gratitude from the slave. The hands of such a slave, upturned in a gesture of need and devotion, are always open in readiness to "receive" whatever Allah Wills to send. His hands do not reach forward in order to "take".
(See *al 'abd; adab; du'a; husn al-akhlaq; isti'dad; al-qabil; uswa hasana*.)

qada': The decree or predetermination. *Qada'* is the general decree *(al-hukm al-kulli)* of Allah concerning the entities of the existents as the entities are in themselves before their existence. It is His decree concerning the states that will occur for them from Eternity-without-beginning *(al-azal)* to Eternity-without-end *(al-abad)*. The perfect knowers and lovers of Allah *(al-malamatiyya)* always preserve perfect courtesy with Allah. Whenever they commit an act of disobedience they never flee to "Decree and Destiny" *(al-qada' wa'l-qadar)* in order to free themselves from blame and wrongdoing. The "Blaming Self" *(nafs al-lawwama)*, which is placed over them, protects them from such acts of discourtesy.
(See *adab; af'al; al-a'yan al-thabita; hal; lauh al-mahfuz; maktub; al-malamatiyya; nasib; niyya*.)

qadam rasul: The Footprint of the Messenger. The *qadam rasul*, a sacred relic, is the impression or trace left on a rock by the footprint of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Not only does an immense *barakah* emanate from the *qadam rasul*, but the mere sight of it may exert an exceedingly powerful effect upon the viewer. The trace of the sacred footprint acts as a reminder that, whilst being the Glory of the Universe and the Beloved of Allah, the Holy Prophet Muhammad al-Mustafa nonetheless was a man who walked upon this earth. His spiritual family, those who strive in the Way of Allah and remember Allah much, desire always to follow precisely in the footsteps of Allah's Beloved, and hope to meet him at the Spring of Abundance in Paradise.
(See *AHMAD; "ana Ahmad bila mim"; ghulam; habibullah; al-Kauthar; khayr al-khalq; MUHAMMAD; MUSTAFA; tabi'; uswa hasana*.)

qadar: Destiny or Fate *(qismat)* or the measure allotted to each entity. *Qadar* is the particularized deployment of the general decree *(al-hukm al-kulli)* through the bestowal of existence upon the entities in accordance with the times and situations required by their individual preparedness. Destiny refers to the fact that each state of an entity is conditioned by a particular time and brought about by a specific cause.
(See *isti'dad; nasib; qada'; qismat.*)

al-Qadim: The Eternal. A Divine Name.

al-Qadir: The All Powerful. One of the Beautiful Names of Allah.

qadir: Power. This is the measure of predestined power inherent in a thing.
(See *qadar.*)

qad jaffa'l-qalam: "The Pen has dried." In other words, the Divine decree cannot be changed. This expression is somewhat similar to the phrase "As Allah has Willed" *(ma'sha'llah)* and "It is written" *("kana maktub").*
(See *lauh al-mahfuz; qadar; al-qalam al-a'la.*)

Qaf: This term refers to Mount *Qaf,* the mythical, cosmic mountain at the end of the created world where man may experience proximity *(qurb)* on his Journey to Allah.
(See *mir'aj; qurb; qurb al-fara'id; qurb an-nawafil; uns.*)

al-Qahhar: The Overwhelming. One of the Beautiful Names of Allah.

al-qahir: The one who overwhelms. *Al-qahir* is connected to the Name *al-Qahhar.* The one who overwhelms of necessity requires the one who is overwhelmed *(maqhur).*
(See *asma' jalaliyyah.*)

qahr: Violence or severity or wrath. It is through His *qahr* that Allah annihilates the desires and passions of the lower selves of His friends *(awliya).* Through His Majesty *(jalal)* this *qahr* can descend, with immense force, upon the slave. The slave is overwhelmed and filled with awe and fear, but it is that type of fear *(khashya)* which brings him closer, and ever-closer to his Lord.
(See *al 'abd; asma' jalaliyyah; haybah; khashya; khawf; rahbah; tanzih; 'ubuda.*)

al-qa'il: The Speaker. Allah is the Speaker *(al-qa'il).* He is described by Speech *(al-kalam).* It is through His All-Merciful Breath *(nafas ar-rahman)* that the Divine Names become manifest, as forms, within

the cosmos. When listening to the creatures the knower of Allah *('arif billah)* knows that Allah is always the Speaker.
(See *al-'arif; 'arif billah; 'arifin; asma' al-'alam; al-kalam; qurb al-fara'id; qurb an-nawafil.*)

al-qaimu bi-dhatihi: He Who Subsists by Himself. This is Allah, the Absolute. Allah, the Living *(al-Hayy)*. Allah, the Ever Self-Subsisting *(al-Qayyum)*.

al-qalam: The Pen. The Pen is dipped in the Ink and writes upon the pages of the Book. *Al-qalam* indicates the knowledge of everything, in full detail, at the primordial level of creation
(See *al-'aql al-awwal; idbar; iqbal; lauh al-mahfuz; al-nun; qada'; qadar.*)

al-qalam al-a'la: The Supreme Pen. The first objective individualisation takes place in the Supreme Pen which distinguishes the creatures from the Creator and imprints their forms of existence upon the Guarded Tablet *(al-lauh al mahfuz)*.
(See *al-qalam; tanazzul.*)

qalandar: Some consider that the word *"qalandar"* refers to a knower and lover of Allah who has attained one of the highest degrees in his "knowing" and "loving". This type of *qalandar* is one of the *malamatiyya* and is spoken of, and sung about, with awe and respect and love, by the mystic poets and *Sufi* singers. Yet others say the word *"qalandar"* indicates the mystic who intentionally brings notoriety and blame upon himself so that his supreme trust in Allah will be manifest. Through the outward display of his spiritual condition this latter type of *qalandar* is not one of the *malamatiyya*.
(See *al-malamatiyya.*)

qalb: The heart. The human heart is the place of constant change and fluctuation. It is the supra-rational organ of intuition where the Transcendent Realities enter into contact with man. The heart is the isthmus *(al-barzakh)* between this world and the next. The battlefield of the Greater Holy War *(jihad al-akbar)* is the heart. This is where the downward-pulling lower-self *(nafs)* is confronted by the yearning spirit *(ruh)*. The battle is fought between these two adversaries in order for one to take possession of the precious heart of man. Under the misguidance of the Misguider *(shaytan)* the *nafs* wants the heart to plummet to the depths of ignorance. However, the spirit, which is from Allah, exerts a powerful attraction upon the heart, as it endeavours to guide it towards Knowledge of Allah. The greater the purification of the heart the more receptive it is to this irresistible attraction of the celestial spirit. The heart is the sanctified centre of man because it is the "place"

which contains Allah. Keeping watch over the heart is part of the spiritual struggle *(mujahadah)* of the Journey of Return. Those well-advanced along the Path never allow any intruders to enter their sanctified hearts. The heart of the Perfect Man is the Divine Throne *(al-'arsh)* around which circle the spiritual realities.
(See *al-'arsh; al-barzakh; insan al-kamil; khawatir; muraqabah; muhasabah; sadana; tajdid al-khalq fi'l-anat; taqallub.*)

al-qamar: The moon. *Al-qamar* is a symbol for the heart *(qalb)* which transmits the light of the Spirit *(ruh)* to the darkness of the self *(nafs)*.
(See *nafs; qalb; ruh.*)

qamus: Dictionary. A *qamus* is a book full of definitions and meanings. Each human is a *qamus*. When man looks within his own self and contemplates the inner signs *(ayats)* and meanings *(ma'ana)* he may come to "know" Allah. To make the Journey into the self, and through the levels of the Self, is the most serious task to which a man can turn. However, he cannot travel without a guide. Not only is he unable to read the words of the dictionary but he is also unable to understand the definitions of those words. An authentic Spiritual Guide *(Murshid)* will take him safely to the Sacred Centre. Through verbal expression *('ibarah)* and symbolic allusion *(isharah)* the *Murshid* will assist the *murid* and explain to him the words within his *qamus*. Whenever a man speaks or writes down what is within himself he is opening up his own *qamus* for others to read.
(See *ayat; 'ibarah; isharah; kalam; kalam-i-dhati; kalam-i-tafsili; kitab; ma'na; murid; murshid; sukun; sura.*)

qasida: An ode of praise and honour.
(See *diwan; na't; qawwal; qawwali.*)

QASIM: "The Distributor." The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is "The Distributor". The Light of Muhammad *(nur Muhammadiyya)* is from the Light of Allah and all of creation is from Muhammad's Light. He is the Master and Teacher of all of creation to whom he distributes his Light. And Light is Knowledge. The Holy Prophet prayed, "O! Allah, make me into Light!" and he also prayed, "My Lord! increase me in Knowledge". Each one of the Masters of *Tasawwuf*, who are his Inheritors and spiritual family, receive directly from him their portion of Divine Knowledge. They, in their turn, distribute their portion amongst their *murids*. If the *murid* advances beyond annihilation in his Murshid *(fana' fi-murshid)* to annihilation in the Messenger *(fana' fi-rasul)* he too will receive his portion of Divine Knowledge directly from *QASIM*, "the Distributor", the Holy Prophet himself.
(See *afada; fana' fi-murshid; fana' fi-rasul; ghulam; haqiqat al-fayd; al-haqiqat al-Muhammadiyyah; murshid; nur Muhammadiyya.*)

qaum: The People or Folk. This term is often used as a synonym for the *Sufis*. They are "the Folk of Allah".

al-Qawi: The Strong. One of the Beautiful Names of Allah.

qawl: Speech. The first connection between mankind and Allah was His Speech *(qawl)* and our listening *(sama')* to It. It is this very connection which gives the "spiritual concert" *(sama')* its immense spiritual power *(barakah)*. The one who is worthy of the *sama'* is the one who "finds" Allah within the *sama'*. When the singer sings it is Allah's Speech which the hearer hears. And "None hears Allah but Allah." The Speech *(qawl)* and the Hearing *(sam')* are Allah's. The existent things (or words) come into existence within the Breath of the All-Merciful *(nafas ar-rahman)* as a result of Allah's Speech *(qawl)*, which is the Divine Command "Be!" *("Kun!")*.
(See *ahl al-kashf wa'l-wujud; harf; nafas ar-rahman; qawwal; qawwali; sama'; sukun; wajd; wujud.*)

qawwal: A *Sufi* singer. During the "spiritual concert" *(sama')* the *qawwal* may be the means through which the hearer finds Allah in ecstasy *(wajd)*. When this occurs it is true *sama'* because *sama'* is a bird which flies from Allah to Allah - Allah is the singer and Allah is the hearer. The *barakah* surrounding and emanating from the *qawwal* and his musicians is extremely potent. Its effect upon an audience can be profound even when the members of that audience are ignorant of, and oblivious to, the reality within the singer and the music. For the one who has been prepared and purified, through spiritual struggle *(mujahadah)* and the Remembrance of Allah *(dhikrullah)*, the Speech of the *qawwal* can send his heart soaring towards the spiritual realm, where a thousand subtleties and delicacies are opened to him.
(See *ahl al-kashf wa'l-wujud; 'alam-i-ulwi; barakah; dhikrullah; qawl; sama'; wajd.*)

qawwali: A *Sufi* song and music. Through the rhythms of *qawwali* the listener may be opened to inrushes *(warid)* of knowledge and awareness through which he reaches ecstasy *(wajd)*. If he "finds" Allah within this ecstasy then he has experienced the true *sama'*.
(See *qawwal; sama'.*)

qayd: An obstacle or limitation which may be encountered on the Journey to Allah.
(See *dhikrullah; himma; mujahadah; sabr; salik; suluk.*)

al-Qayyum: The Ever Self-Subsisting. One of the Beautiful Names of Allah.

qiblah: The ritual orientation or the direction in which one prays. Ultimately the *qiblah* is in every direction because "Withersoever ye turn, there is the Face of Allah" *(al-Qur'an* 2:115). To attain to knowledge of this "directionless direction" the traveller firstly directs his prayer towards the Holy City of Mecca. Secondly his *Murshid* becomes his *qiblah*. Thirdly he turns towards his own purified heart. Then, when Allah, the Truth *(al-Haqq)*, is unveiled to his heart he faces Allah. He has attained to the Truth of Certainty *(haqq al-yaqin)* that only Allah ***IS***. Allah surrounds him and Allah is within him. To which place can he now turn?

(See *al 'abd; Haram; Haram ash-Sharif; hayrah; insan al-kamil; kamal; nafs al-kamilah; salat.*)

qidam: Eternity or antiquity or pre-existence. *Qidam* is that which is fixed for the slave in the Knowledge of Allah.

(See *al 'abd; al-a'yan al-thabita; sukun.*)

"Qiff ya Muhammad a lana Rabbika yusalla": "Stay, O Muhammad, your Lord is praising you." These words were spoken to the Holy Prophet Muhammad al-Mustafa on the Night of his Ascension to the Divine Presence *(laylat al-mi'raj)*. May Allah shower him with His Eternal Blessings and give him Peace. This profoundly beautiful phrase, spoken in the celestial realm, contains innumerable keys to the mystery of the Prophet's reality and to the exaltedness of prayer *(salat)* and praise *(salah)*.

(See *al 'abd; AHMAD; al-'aql; "aw adna"; khayr al-khalq; "laulaka, laulaka ma khalaqtu'l-aflaka"; laylat al-mi'raj; al-baqiqat al-Muhammadiyyah; MUHAMMAD; MUSTAFA; "qaba qausayn"; salah; salat; salawat; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

qismat: Fate.

(See *qadar; "qismat wa'l-nasib".*)

"qismat wa al-nasib": "Fate and lot in life." This expression indicates an acceptance of the events of everyday life in which Allah's Majesty or Beauty become manifest. This acceptance can pervade the *muslim* with a tranquillity and patience which is so often misunderstood by outsiders. However, in saying *"qismat wa'l-nasib"* one is merely "verbally" complying to Allah's Will. Only when this compliance becomes a "knowing" compliance, in which the *muslim* sees with his inner-eye *(basirah)* that everything is coming from Allah, can it truly transform his self.

(See *al 'abd; basirah; al-islam; istislam; nafs; nasib; qadar; QASIM; al-yaqin; 'ubuda.*)

qishr: The shell or husk or outer covering. The men of rational faculties are people of the shell. They miss the kernel *(lubb)* and mistake the means for the end. Reason *(al-'aql)* must be employed as a shell

upon a kernel. It must be broken through in order to get to the "real food" at the kernel, which is Knowledge of Allah. This is the food from which the *Sufis* constantly take their nourishment. It was in reference to this living kernel that one of the Great Masters said, "Feed us with fresh meat", and another said," We take our knowledge from the Alive *(al-Hayy)* who does not die". The people who observe the outer rituals without endeavouring to penetrate their profound inner meanings are people of the shell *(qishr)*.

(See *ab-i-hayat; ahl al-kashf wa'l-wujud; al-'aql; ghidha; lubb; ma'na; mi'raj; munafiq; sidrat al-muntaba; sura.*)

qist: "The Just Scale." The *qist* is the state possessed by existence. Were Allah to drop this "Just Scale" from His Hand for even an instant the entire cosmos would be utterly annihilated. In the same way as Allah keeps hold of the "Just Scale", so too does His slave *(al 'abd)* hold tightly to the Scale of the Law *(shari'a)* which Allah established as the means by which man can attain to Knowledge, Felicity, Gentleness and Mercy in this world *(dunya)* and in the Hereafter *(akhira)*.

(See *al 'abd; adab; 'adl; akhira; dunya; huda; idlal; shari'a; ubuda.*)

qiyam: The standing posture of the ritual prayer *(salat)*. This upright position of "the one who prays" *(musalli)* is a symbol of the development of the self in its ascent to knowledge. The first *qiyam* indicates the first rung *(islam)* on the ladder to Knowledge, which is verbal surrender to Allah's Will, and also "The self which commands" *(nafs al-ammara)* as it embarks upon the Journey to Allah. The second *qiyam* indicates the third rung, that of *ihsan*, and also "The Inspired Self" *(nafs al-mulhamma)*.

(See *ihsan; al-islam; muhsin; muslim; nafs al-ammara; nafs al-mulhamma; salat.*)

qiyamah: The Judgement. *Qiyamah* indicates the time when the realities will dawn on each entity. This is the time when every entity will meet with the deeds which he sent before him.

(See *af'al; 'amal; akhira; huda; idlal; khawatir; al-mizan al-asli; al-Qur'an; shari'a; sunna.*)

al-Quddus: The Most Holy. One of the Beautiful Names of Allah.

qudsi: "The holy one." He is the one who is illuminated by the Divine Attributes and is in unceasing contemplation of the Divine consciousness *(sirr)*.

(See *dawam-i-hudur; muraqabah; sirr.*)

al-qudra: The Divine Power. *Al-qudra* is a Divine Attribute which is expressed by His Name The Powerful *(al-Qadir)*. The other six Divine Attributes are those which are expressed by His Names, The

Perfectly Alive *(al-Hayy)*, The Knower *(al-'Alim)*, The Possessor of Wish *(al-Murid)*, The All-Hearing *(al-Sami')*, The All-Seeing *(al-Basir)* and The Speaker *(al-Mutakallim)*.
(See *qudra; sifat.*)

qudra: Power. There are seven Divine Attributes which are possessed to a far lesser degree by man. These are life *(hayat)*, knowledge *('ilm)*, desire *(irada)*, power *(qudra)*, hearing *(sam')*, sight *(basar)* and speech *(kalam)*. The Journey from the lower self to the Higher Self is a Journey from death to life, from ignorance to knowledge, from laziness to desire, from weakness to power, from deafness to hearing and from blindness to sight.
(See *basar; hayat; 'ilm; irada; kalam; sam'.*)

al-Qur'an: "The Recitation" or "The Reading". *Al-Qur'an* is the Final Revelation from Allah to humanity. This Sacred Book contains all the keys with which to open the endless unfolding of Knowledge of Allah. *Al-Qur'an* is "that which brings together" *(qur'an)*, and it is also "that which differentiates" *(furqan)*. Seeing *furqan* without *qur'an* is seeing only multiplicity *(kathra)* and is therefore associating other gods with Allah. Seeing only *qur'an* without *furqan* is denying the secondary causes *(asbab)* and therefore limiting Allah. The First Word, *"iqra'"*, of the Final Revelation, which descended upon the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) through Jibril, the Archangel of Revelation, (Peace be upon him), opened for mankind the Perfect and Complete Way of Return to Allah.
(See *asbab; bid'at hasana; furqan; huda; iqra'; al-islam; kathra; MUHAMMAD; naskh; tawhid.*)

qurb: Proximity or nearness to Allah. *Qurb* is the reality of the Station of Perfection, "Two Bows' Length" *(qaba qausayn)*. It is the limit of the slave's ascent before annihilation in Allah. *Al-muqarrabun* are those slaves who have attained to such proximity. One of the bewilderments *(hayrah)* of the Journey is that through having knowledge of his distance *(bu'd)* from Allah the slave is actually brought near *(qurb)*. Slavehood *('ubuda)* indicates this distance which brings nearness. The slave must cling to perfect courtesy *(adab)* by honouring and respecting the Truth that, "the slave remains the slave and the Lord remains the Lord".
(See *al 'abd; adab; 'arifin; ahl al-kashf wa'l-wujud; "aw adna"; 'Ayn al-Kauthar; bu'd; hayrah; al-malamatiyya; al-muqarrabun; "qaba qausayn"; qurb al-fara'id; qurb an-nawafil; 'ubuda.*)

qurban: Sacrifice. The Day of the Great Festival, the Festival of the Sacrifice *('id al-adha)*, is that "timeless moment" when the slave stands in the Presence of Oneness having naughted, annihilated,

slaughtered and sacrificed his own self. If only an atom of his own self remains, he cannot stand in this Presence. Unity of Place *(wahdat-i-makaniyyah)*, Unity of Time *(wahdat-i-zamaniyyah)* and Unity of Essence *(wahdat-i-dhatiyyah)* have been realized. The slave has gone, departed, left his own self. Now he has no *qiblah*. "Withersoever ye turn, there is the Face of Allah" and "Allah is and there is nothing with Allah".

(See *al 'abd; Arafat; al-'aql; "aw adna"; fana'; hajj; Haram; 'id al-adha; jam' al-jam'; qiblah; "Qiff ya Muhammad a lana Rabbika yusalla"; sidrat al-muntaha; 'ubuda*.)

qurb al-fara'id: "The Nearness of Obligatory Works." *Qurb al-fara'id* is the second lowest of the four stations of Perfection. The slave who performs the obligatory works attains this proximity. Whilst retaining his own properties his reality is annihilated in Allah. Allah manifests Himself with His Name, the Outward *(al-Zahir)*, so that the lover remains hidden within Allah. The subject and agent is Allah and the lover's hidden presence is manifested by his becoming Allah's faculties. The lover becomes the Beloved's sight, voice etc.

(See *fara'id; al-hiss; idtirar; ikhtiyar; iqamat al-salat; jabr; al-kalam; kamal; kibrit ahmar; maf'ul; mahw; al-muqarrabun; qurb*.)

qurb an-nawafil: "The Nearness of Supererogatory Works." *Qurb an-nawafil* is the lowest of the four stations of Perfection. The slave who performs the supererogatory works attains this proximity. Whilst retaining his own reality he is completely dominated by Allah's Oneness and becomes qualified by His Attributes. Allah manifests Himself with His Name, the Inward *(al-Batin)*, so that He remains hidden within the lover. The agent and subject is the lover and Allah's Presence within him is manifested by Allah becoming the lover's faculties. The Beloved becomes the lover's sight, voice etc.

(See *al-hiss; insan al-kamil; kamal; nawafil al-khayrat; qurb*.)

qurrah: The freshness, repose and coolness given to the Holy Prophet Muhammad in the prayer (May the Blessings of Allah be upon him and Peace). He is the "beautiful model" *(uswa hasana)* and it is through endeavouring to follow in his footsteps, by emulating his *sunna*, that man can attain such a *qurrah* in his prayer.

(See *husn al-akhlaq; qadam rasul; salat; sunna; uswa hasana*.)

al-qutb: "The Pole" or "the Pivot" or "the Axis". Within the *Sufi* hierarchy the *qutb* occupies its peak. He is the one person in every era who forms the focus of Allah's supervision of the world. The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) has always been, and will always be, the

Beautiful Axis around whom revolve the celestial spheres.

qutb: Pole or pivot or axis. Amongst the friends of Allah *(awliya)* there are many poles around whom various spiritual realities revolve. Every *qutb* is named by two names; firstly, through his essential perfection in manifesting the Name ***Allah,*** he is the "slave of Allah" *('Abdullah)*; and secondly, through his accidental perfection of being in a particular place in a particular era to fulfil a particular function, he is the slave of one specific Divine Name, e.g. "slave of the Generous" *('Abd al-Karim)* or "slave of the Merciful" *('Abd al-Rahman)*. Even though the poles come together under the All-Comprehensive Name ***Allah,*** they are nonetheless ranked in degrees of excellence according to the Divine Name which has taken charge of them.

qutbu-l aqtab: The Pole of poles. He is "The Pole" *(al-qutb)* around whom turns the whole cosmos. In having assumed the traits of all of the Divine Names he is the mirror of Allah. He has two names; through his essential perfection he is "slave of Allah" *('Abdullah)*, and through the perfection of having realized all the Divine Names he is "slave of the All-Comprehensive" *('Abd al-Jami')*. "He is the Possessor of the Present moment, the Eye of Time, and the Mystery of Destiny."

qutub falaki al-jamal: The Beautiful Axis around which the spheres revolve. This is the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace).
(See *al-haqiqat al-Muhammadiyyah; "laulaka, laulaka ma khalaqtu'l-aflaka"; nur Muhammadiyya.*)

quwwa: Capacity or power or faculty.

al-quwwat al-mufakkira: The faculty of reason.
(See *al-'aql; al-fikr.*)

al-quwwat al-musawwira: The form-giving faculty.
(See *khayal; ma'na; sura.*)

al-quwwat al-mutakhayyila: The imaginal faculty.
(See *khayal; mithal.*)

quwwatun malakutiyyah: A supra-formal power. A celestial or angelic force.
(See *hadarat al-malakut.*)

R

al-rabb: The Lord. Allah is the "Lord" of all existent things and all things are His "vassals" *(marbub)*. The Lord of any vassal is the Face of Allah turned towards it. Each thing's Lord is the specific Self-disclosure which Allah gives to it, and all of this depends upon the preparedness *(isti'dad)* of the immutable entity itself. However, within *Tasawwuf* the Name *al-rabb* implies its opposite, which is the slave *(al 'abd)*. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said "He who knows his own self, truly, does know his Lord", and he also said, "I understood my Lord by my Lord".

(See al 'abd; adab; arifin; al-baqa' ba'da 'l-fana'; "man'arafa nafsahu'arafa rabbah"; 'ubuda.)

rabb al-arbab: The Lord of all lords. Each thing has its own lord. Those who are misguided are approved of by their own lord but condemned by the Allah, Who is Lord of all lords. Each thing's lord is the particular Face *(wajh)* that Allah has turned towards it. The majority of mankind look upon the secondary causes *(asbab)* as their lords *(arbab)* and in so doing they do not find the Lord of all lords, Allah.

(See arbab; 'arifin; asbab; "man'arafa nafsahu'arafa rabbah"; wajh; al-wajh al-khass.)

rabbani: Lordly. The man who stands for, and upholds justice, that is, the man who stands for Truth, is called *"haqqani"*. Such a man is then transformed in a manner through which he is blessed with Divine Attributes. He becomes *"rabbani"* (lordly). The divine *(ilahi)* incoming thoughts *(khawatir)* are referred to as lordly *(rabbani)*. The station of *ma'rifa* is referred to as a lordly *(rabbani)* station, whilst the station of *'ilm* is referred to as a divine *(ilahi)* station.
(See *'ilm; khawatir; ma'rifa*.)

rabbaniyya: Lordliness. In the perfection of manliness *(rajuliyya)* there is a hint of lordliness, but in the essential perfection of slavehood *('ubuda)* there is no lordliness whatsoever.
(See *al 'abd; kamal; rajul; 'ubuda; uswa hasana*.)

"Rabbi zidni 'ilma": "My Lord increase me in knowledge!" (*al-Qur'an* 20:114). Allah told His Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) to supplicate for an increase in knowledge. The Prophet did not ask for increase in anything except knowledge. The knowledge for which he asked increase was Knowledge of Allah. He also supplicated, "O my Allah, increase my bewilderment in Thee!" But, Knowledge of Allah is bewilderment and bewilderment within bewilderment, because with each increase in knowledge the knowledge horizon stretches even further ahead, endlessly. Allah is Infinite and Knowledge of Allah is infinite. To be increased in knowledge is to be increased in bewilderment which is to be increased in knowledge ... *ad infinitum*.
(See *'arifin; hayrah; la takrar fi'l-tajalli; ma'rifa; tajalli*.)

rabit: An interconnection or an essential binding or the establishment of a tie. The cosmos is firmly rooted through its connection and tie with Allah.
(See *al 'abd; asl; idafa; mustanad; al-rabb*.)

rafi' al-darajat: The Uplifter of Degrees. Through being *rafi' al-darajat* Allah arranges everything in perfect accordance with the requirements demanded by each thing's level in the hierarchy of existence. Therefore, the Divine root of the cosmic levels is the Name *rafi' al-darajat*.
(See *kamal; maratib; tafadul; tamam*.)

rafraf: A green cloth (or cushion) of intense light which descended to the Holy Prophet Muhammad on his Ascension *(mir'aj)*. Upon this *rafraf* he was pulled up for the last stage of the ascent to the Divine Throne *(al-'arsh)* in the Divine Presence. May the Blessings of Allah be upon him and Peace.
(See *al-'aql; buraq; laylat al-mi'raj; sidrat al-muntaha*.)

raghbah: Longing. This is the longing of the lover's secret *(sirr)* for the Beloved.
(See *'ashiq; 'ishq; shawq.*)

raha: Ease or repose or relaxation or rest. It is Mercy *(rahma)* which brings the entities from the distress *(karb)* of non-existence into the ease *(raha)* of existence. This situation is somewhat reversed for the knower and lover of Allah who has been annihilated in the Source *(fana' fillah)* and sent back to the creation *(al-baqa' ba'da 'l-fana')* to fulfil his duty as *khalifah*. It is said that the *Sufi* is uncreated *(as-sufi lam yukhlaq)*, and whilst striving to fulfil his responsibilities towards the creation, he nonetheless experiences the distress *(karb)* of pressure and yearning for release to return, Eternally, to Allah. He spends all of his moments trying to get back to where and how he was before he was!
(See *al 'abd; amanat; 'arifin; awliya; al-khalifah; sama'; sufi; tawajud; 'ubuda; uswa hasana.*)

rahbah: Terror. *Rahbah* is the immediate terror of the threat of punishment being realized. It is also the hidden terror of unstable and valueless knowledge and the secret terror that what was known before will become a certainty.
(See *asma' jalaliyyah; khawf; khashya; qahr.*)

al-Rahim: The All-Compassionate. One of the Beautiful Names of Allah. Allah bestowed this Beautiful Name of His upon His Beloved Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace).

rahma: Mercy and compassion. There are two kinds of mercy. The first is an essential *(dhatiyya)* mercy or the mercy of free-gift which Allah bestows upon all creatures without distinction. The second is a specific *(khassa)* mercy or the mercy of obligation which Allah gives to those slaves who are deserving of it. When the slave has been blessed with the "opening of unveiling" *(futuh al-mukashafah)* he sees, smells, tastes, touches and hears Allah's *rahma*, which not only surrounds him, but also penetrates every atom of his being.
(See *al 'abd; khullah; al-malamatiyya; al-muhaqqiqun; takhallul; takhlil.*)

al-Rahman: The All-Merciful. One of the Beautiful Names of Allah.

ar-rahmaniyyah: The Compassionate Beatitude or the Blessed Mercy. *Ar-rahmaniyyah* stands, as it were, at the centre between the Unknowable Essence and the Names of the Qualities, which face the creation.
(See *al 'ama; "ana Ahmad bila mim"; asma' af'aliyyah; al-barzakh; al-ghayb; tanazzu.*)

ar-rahmatu'r-rahimiyyah: The Mercy of the All-Merciful. It is purely through the intervention of the Mercy of the All-Merciful that the Eye of Certainty *('ayn al-yaqin)* is opened. The Mercy of the All-Merciful embraces the whole universe.
(See *'ayn al-yaqin; hayrah; mujahadah; an-ni'mah; rahma; suluk.*)

raja': Hope. *Raja'* is the anticipation of Allah's Mercy (which actually surrounds us constantly, but is rarely perceived). During estrangement and separation *(bu'd)*, the lover is stretched to the extremity in his hope that the Beloved will either "arrive" or "speak" or "approach" or simply just "glance". He fears that this separation is permanent, yet he hopes that it is temporary. On the wings of fear *(khawf)* and hope *(raja')* the lover ceaselessly pursues the Beloved.
(See *'ashiq; bast; bu'd; qabd; qurb; rahma.*)

al-rajul: The Man. He is the great friend of Allah. The *rajul* is the one who is never satisfied with what comes *from* Allah, but is satisfied only *with* Allah. The Man *(al-rajul)* affirms the secondary causes *(asbab)* because if he were to negate them he would not come to know Allah and he would not come to know himself. During the "intoxication" *(sukr)* of his ecstasy *(wajd)* the *rajul* will manifest a hint of lordliness *(rabbaniyya)*, but when he has returned to "sobriety" *(sahw)* he retreats into perfect slavehood *('ubuda)*.
(See *al 'abd; 'arifin; 'Ayn al-Kafur; kamal; rabbaniyya; sahw; sama'; sukr; Tasnim; 'ubuda; wajd.*)

rajuliyya: Manliness. This is the perfection possessed by a *rajul*.
(See *al-rajul.*)

raki'un: "Those who bow." The *raki'un* are the friends of Allah who never consider the cosmos in respect of its entity but only as a place of manifestation of Allah, the Real. They are humbled before Allah's Magnificence and Inaccessibility.
(See *kibriya'; tanzih.*)

ar-Raqib: The Observer. One of the Beautiful Names of Allah.

raqiqa: Thin or delicate or flimsy or intangible. The term *raqiqa* is employed to describe the subtle forms or relationships of the different levels of existence; e.g. the single intangible *(raqiqa)* reality which separates Perfect Man from man is that his slavehood is not contaminated with any lordship whatsoever.

raqs: Dancing. *Raqs* is the rhythmic motion or whirling which may occur under the powerful influence of the "spiritual concert" *(sama')*. It is an outward sign which comes from submersion in the Remembrance of Allah *(dhikrullah)*.
(See *qawwal; qawwali; sama'; tawajud.*)

ar-Rashid: The Director. One of the Beautiful Names of Allah.

al-rasikhun fi'l-'ilm: "Those deeply rooted in knowledge." These are the divine sages *(al-hukama' al-ilahiyyun)* who possess correct knowledge of themselves and their Lord and Master, Allah. When their Master, Allah Commands them to do something they occupy themselves totally until the task is achieved. On completing that task they then come under the command of a specific Divine Name. In times of weakness the Divine Name "the Gentle" takes them under its command. When they require help the Divine Name "the Helper" gives them their designated amount of help. And so on with all of the Names, until Allah Calls to them. Then once again they occupy themselves totally with His Command. This is the meaning behind the slave occupying himself with the supererogatory worship and works until he hears the call to the obligatory prayer. At that time all *nawafil* are forbidden. When the Essence Commands him to do a task the slave is forbidden to receive his wages from a Divine Name. "Those deeply rooted in knowledge" *(al-rasikhun fi'l-'ilm)* know this!

(See *al 'abd; kamal; qurb al-fara'id; qurb an-nawafil; al-rabb.*)

rasul: A Messenger (of Allah). The *rasul* is the one sent by Allah. Allah is the Principle and the *rasul* is a Radiation from Allah. The Way back to Allah, the Principle is via His Messenger *(rasul)*, the Radiation.

(See *Rasulullah.*)

Rasulullah: The Messenger of Allah, Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). Through the radiant light of the *rasul* Allah sends to mankind the message of His Own Pure Light. "Allah took a handful of His Light and said, 'Be Muhammad!'. And it was." Each and every "incoming thought" *(khatir)*, whether praiseworthy or blameworthy, is a "messenger" from Allah. Through constantly keeping watch over his heart the knower is never unmindful of these messengers. Allah says in *al-Qur'an*, "Now hath come unto you a Messenger from amongst your own selves" (9:128). The lover, slave and knower of Allah is also the lover, slave and knower of the Messenger of Allah *(Rasulullah)*, the Beloved of Allah *(Habibullah)*, the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). "Once you know Allah, then you will know who Muhammad *really* is!". The ecstasy within the breast of this lover-slave-knower is the Messenger of Allah *(Rasulullah)*. He is the *rasul* who will take him back to Allah.

(See *"ana Ahmad bila mim"; ghulam; al-haqiqat al-Muhammadiyyah; "laulaka, laulaka, ma khalaqtu'l-aflaka"; MUHAMMAD; Muhammadan Rasulullah; MUSTAFA.*)

ar-Ra'uf: The All Clement. One of the Beautiful Names of Allah. Allah Almighty bestowed this Beautiful Name upon His Beloved, the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).

rayn: Rust. *Rayn* is the film which covers the heart like a veil and prevents the Light of Knowledge from entering. This rust can only be removed by faith. Then there is the rust *(rayn)* which veils the inner eye *(basirah)* of the heart. This rust can only be removed through the Remembrance of Allah *(dhikrullah)*.
(See *basirah; dhikrullah; nur; qalb.*)

ar-Razzaq: The Sustainer. One of the Beautiful Names of Allah.

ri: Quenching. In the triad of terms connected to direct experience "quenching" *(ri)* occupies the third place. The first is "tasting" *(dhawq)* and the second is "drinking" *(shurb)*. Every station has its stage of "quenching" *(ri)*, but for the people of "no station" *(la maqam)* there is no permanent quenching of this thirst for Allah because Knowledge of Allah is Infinite.
(See *awliya; dhawq; adh-dhatiyun; la maqam; al-malamatiyya; al-muhaqqiqun; saqi; sharab; shurb.*)

rida: Contentment and satisfaction and sincere acceptance of the Divine decree. In this station the lover is always content with what is *done* by the Beloved. However, the true man *(rajul)* is only ever satisfied and content *with* Allah Himself. The one who has attained to this *rida* has arrived at his "well-pleased Self" *(nafs ar-radhiyya)*.
(See *'ashiq; jalsa; nafs ar-radhiyya; al-rajul.*)

ridwan: Allah's Good Pleasure. Allah's *ridwan* is His acceptance of His slave. *Ridwan* is even greater than Paradise. The slave has arrived at his "Well-Pleasing Self" *(nafs al-mardhiyya)* which is the stage just prior to his being assimilated into the Essence Itself.
(See *al 'abd; adh-dhatiyun; al-jannah; kamal; mi'raj; nafs al-mardhiyya; "qaba qausayn"; qurb; uns.*)

rijal: The True Men. The great friends of Allah. The *rijal* are "the great ones" *(al-akabir)*.
(See *al-rajul.*)

rijalu'l-ghayb: Men of the Unseen World. These are the exalted saints who are ruled by al-Khidr (Peace be upon him).

risala: Messengerhood. The *risala* is the Divine Mission of promulgating a new Sacred Law for which a Messenger *(rasul)* is sent to his people. Messengerhood terminated with the Holy Prophet

Muhammad who is the Seal of the Messengers *(khatam ar-rasul)*. May the Blessings of Allah be upon him and Peace. Due to the Perfection of the Last Messenger and the Perfection of his Message mankind does not require another Sacred Law or another Way of Return to Allah.

(See *ahadith; husn al-akhlaq; laylat al-mi'raj; MUHAMMAD; Muhammadan Rasulullah; MUSTAFA; nabi; al-Qur'an; rasul; shari'a; sunna; uswa hasana.*)

riya': Ostentation or hypocrisy or showing-off. Spiritual states *(ahwal)* are gifts from Allah and spiritual stations *(maqamat)* are earned. The descent of the states and the acquiring of the stations is through Allah's Grace and His Mercy. *Riya'* is one of the greatest barriers on the Path of Return to Allah. When the slave knows with certainty that he is a slave, his shame before his Lord will prevent him from attributing anything of Goodness to himself. Perfect *adab* towards Allah preserves him from such showing-off. In an attempt to prevent even the slightest hint of ostentation from entering their worship, the People of Blame *(al-malamatiyya)* conceal their deeds and their spiritual states from men. The man who has not "tasted" yet speaks as though he has "tasted" is guilty of one of the worst forms of *riya'*. He is a hypocrite *(munafiq)*. Those who have "tasted" know and those who have not "tasted" do not know.

(See *al 'abd; adab; dhawq; khudu'; al-malamatiyya; munafiq; mustawif; qabul; qayd; 'ubuda; uswa hasana.*)

riyada: Ascetic discipline. Throughout the initial stages of the Journey of Return to Allah, when the traveller is in a condition of disequilibrium *(inhiraf)*, he is required to exert himself in spiritual struggle *(mujahadah)* and ascetic discipline *(riyada)*. With Allah's Grace this will bring him to a state of greater harmony and balance *(i'tidal)*. As with all of the methods of *Tasawwuf*, ascetic discipline is a "means" and not an "end in itself". When perfect balance is attained the knower of Allah replaces his asceticism with moderation. The greatest *riyada* of the knowledgeable slave is to refrain from denying Allah in any form and from delimiting Allah by Incomparability. Allah is absolutely incomparable with any declaration of His Incomparability, because such a declaration delimits Allah!

(See *inhiraf; i'tidal; mujahadah; salik; suluk; al-tabib al-ilahi.*)

riyadat al-adab: The disciple of moral courtesy which is achieved through leaving the natural tendencies of the ego.

(See *adab; nafs.*)

riyadat at-talb: The discipline of seeking with sincerity and soundness of purpose.

(See *adab; himma; ikhlas; murid; talib.*)

riyasa: Leadership. There are knowledges, such as the sciences of the mystery *('ulum al-sirr)*, which cannot be made manifest. When certain travellers *(salikun)* come to know these sciences they seek leadership *(riyasa)* and superiority over others, desiring to display these sciences and practise them in the corporeal world. Such a desire is a sign of spiritual immaturity, discourtesy *(su al-adab)* and also a display of Allah's deception *(makr)*. In this desire for leadership lies their destruction. The true leader is the slave who desires only Allah. He is a divinely inspired Master *('alim rabbani)*.
(See *adab; 'alim rabbani; makr; makr nafsi; su al-adab.*)

rizq: Provision. Allah is our Provider and our provision has been determined since pre-Eternity. The cosmos has no subsistence except through Allah and the Attributes of Divinity have no subsistence except through the cosmos, therefore each of the two is the provision of the other.
(See *asma'; ghidna; qada'; qadar; taghadhdhi.*)

rububiyya: Lordship. The cosmos has two basic levels which are expressed in various ways - that of the Real *(al-Haqq)* and the creation *(al-khalq)*, Independence *(ghina)* and poverty *(faqr)*, Lordship *(rububiyya)* and slavehood *('ubudiyya)*. It is the existence of Lordship which demands slavehood. Lordship is the most exalted level and slavehood is the lowest level. There is nothing more lowly than to be subject to the locus of nothingness and to stand in need of another for one's own existence.
(See *faqr; ghina; martaba; rabbaniyya; al-rajul; al-rasikhun fi'l-'ilm; 'ubudiyya.*)

ruh: The spirit. The *ruh* is that centre within man which is attracted and drawn back to its Source. The *ruh* endeavours to pull the heart *(qalb)* towards Allah, whilst the lower self *(nafs)* exerts a downward pull on the heart. The human spirit is also Allah's Spirit because Allah breathed His Spirit into man. In being both "uncreated" and "created" the *Ruh* makes its descent. On the Night of Power *(laylat al-qadr)*, "Therein descend the angels and the Spirit, by Allah's permission" (*al-Quran* 97:4). The "uncreated" *Ruh* is equated with the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* and the "created" *ruh* extends from the Divine Throne *(al-'arsh)* down to the Perfect Man *(insan al-kamil)*. The *ruh* cannot be seen except by the man who has outstripped "both the worlds". The *ruh* is neither within nor without the body, neither detached from it or attached to it. It is both within and without, detached and attached. The luminosity which radiates from a man depends upon the degree of activity of his *ruh*.
(See *al-'arsh; al-haqiqat al-Muhammadiyyah; insan al-kamil; laylat al-qadr; nafs; nur; qalb; tanazzul.*)

al-ruh al-idafi: The "attributed spirit". Allah breathed His Spirit into man. In possessing the indistinct status of being both Divine and human the spirit is called *al-ruh al-idafi*. It is "attributed" to Allah.

al-ruh al-ilahi: The Divine Spirit. *Al-ruh al-ilahi* is "uncreated". It is also called the Holy Spirit *(ruh al-qudus)* and the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*.
(See *al-haqiqat al-Muhammadiyyah; al-ruh al-quddus.*)

al-ruh al-kull: The Universal Spirit from which the spirit has emerged. The spirit *(ruh)* prostrates to the Universal Spirit.
(See *ruh.*)

al-ruh al-Muhammadi: "The Muhammadan Spirit." The spirit, which is a limitation of Allah, *al-Haqq*, is the "first emanation" from the Absolute. This emanation is *al-ruh al-Muhammadi*. Here the spirit is absolutely Pure. This plane is free from materiality. It is the plane of *al-haqiqat al-Muhammadiyyah*. The Prophet Adam (Peace be upon him) is the Father of the body and the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) is the Father of the spirit.
(See *al-haqiqat al-Muhammadiyyah; MUHAMMAD; MUSTAFA; ruh; tanazzul.*)

al-ruh al-quddus: The Holy Spirit. Every existent entity has a created spirit which constitutes its form. The spirit is to the form as the meaning is to the word. The created spirit has a Divine Spirit which constitutes it and this is *al-ruh al-quddus*. Man has a body which is his form and a spirit which is his meaning and a consciousness *(sirr)* which is *al-ruh* and an essential aspect which is denoted by the term *al-ruh al-quddus*.
(See *ma'na; ruh; sirr; sura.*)

ruhani: Spiritual or that which is of the spirit *(ruh)*.
(See *nafsani; ilahi; ruh; shaytani.*)

ruju': Return. This term particularly denotes man's Return to Allah. The Men of Perfection, whose station is the station of "no station" *(la maqam)*, are those who are constantly "returning" to Allah.
(See *la maqam; ruju' idtirari; ruju ikhtiyari; suluk.*)

ruju' idtirari: Compulsory return. Every created thing must return to Allah by the same invisible route. This is utterly unavoidable. "O thou man! Verily thou art ever toiling on towards thy Lord – painfully toiling – but thou shalt meet Him" (*al-Qur'an* 84:6).
(See *huda; idlal; nabi; al-Qur'an; rasul; uswa hasana.*)

ruju' ikhtiyari: Voluntary Return. Man has been given the gift of choosing his own route of Return. By following the Divine Law he can go back to the Face of Mercy. By following his own whims and fancies he can go back to the Face of Wrath.
(See *amanat; huda; idlal; ikhtiyar; al-khalifah; tariqa.*)

ruku: The bowing posture of the ritual prayer *(salat)*. The *ruku* is the outward bodily symbol of an inner reality. It symbolizes both the traveller's arrival at "The Self that Blames" *(nafs al-lawwama)* and also the second rung *(iman)* on the ladder towards Knowledge.
(See *iman; ma'na; nafs al-lawwama; salat; sura.*)

rusukh: Deeply rooted. A station *(maqam)* is every attribute which has become deeply rooted *(rusukh)* within the wayfarer and therefore cannot be left behind. These include the attributes such as repentance, patience, trust etc. This "deep rootedness" of the noble character traits results from sincere spiritual struggle *(mujahadah)*, sincerity *(ikhlas)*, preparedness *(isti'dad)* and ultimately Allah's Grace *(an-ni'mah)*. But the most exalted type of "deep rootedness" is that possessed by "those deeply rooted in knowledge" *(al-rasikhun fi'l-'ilm)*.
(See *husn al-akhlaq; ikhlas; isti'dad; mujahadah; an-ni'mah; al-rasikhun fi'l-'ilm.*)

rutba: Level or degree or rank or grade or standing or class.
(See *maratib.*)

ru'una: Frivolity or attachment to this world. Love of this world *(hubb-i-dunya)*, and attachment *(ru'una)* to it, form great barriers on the Journey of Return to Allah. Both indicate a certain contentment and satisfaction with that which is "other-than-Allah" *(ma siwa Allah)*.
(See *ma siwa Allah; qayd; al-ru'unat al-nafsiyya.*)

al-ru'unat al-nafsiyya: Frivolities of the ego. It is said that the *murids* of a *Murshid* who is a *Malamatiyya* undergo constant fluctuations within the stations of Manliness *(rajuliyya)*, whereas all other *murids* undergo constant fluctuations within the frivolities of the ego *(al-ru'unat al-nafsiyya)*.
(See *al-malamatiyya; murid; murshd; nafs; al-rajul.*)

ru'ya: Vision or sight with the physical eye. For the knower his vision *(ru'ya)* and his witnessing *(mushahadah)* are the same.
(See *ahl al-kashf wa'l-wujud; 'arifin; mushahadah.*)

ru'yah: A dream-vision. It is within a dream-vision that much of the *Sufi* Teaching may be transmitted, from a higher realm, to the dreamer. Within a dream-vision "meanings" *(ma'ana)* become

clothed in "forms" *(suwar)*. The knower is the one who knows what Allah means by the observed image in the vision. He is true to his vision and gives it its due. The learner is the one who does not know what Allah means but he has the aptitude and capacity to advance to the level of knowledge. His *ru'yah* must be interpreted for him because he deems the vision to be true. In other words, he takes the observed images as veridical and corresponding to the external world, until Allah teaches him and he "knows" the "meaning".

(See *bushra; khayal haqiqi; ma'na; mu'abbir; mubashshira; al-ru'yah al-sadiqa; sura; waqi'a.*)

al-ru'yah al-sadiqa (al-ru'yah al-sahiha): The sound or true dream. The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "Nothing remains of prophecy but heralding visions". These "heralding visions" *(mubashshirat)* are "sound dreams" *(al-ruy'ah al-sadiqa)*. Another *hadith* says, "The first thing through which Revelation began for the Messenger of Allah was the true dream *(al-ruy'ah al-sadiqa, al-ruy'ah al-sahiha)* during sleep".

(See *nubuwwatu'l-wilaya; ruy'ah.*)

S

sa'ada: Felicity. *Sa'ada* is nearness to Allah *(qurb)* and the Infinite Expanse of His Mercy. The attainment of ultimate felicity awaits the believer in the Garden, yet he may experience a relative felicity, in this life, when he is engaged in prayer *(salat)* or the Remembrance of Allah *(dhikrullah)*. Valuable knowledge leads to deliverance, and deliverance is felicity.
(See *af'al; 'amal; 'ilm; al-jannah; al-muqarrabun; sa'id; shaqa'; qurb.*)

sa'aq: The thunderclap of annihilation *(fana')* of the self when the Divine Lordship *(rububiyya)* becomes manifest.
(See *al 'abd; fana'; rububiyya; 'ubudiyya.*)

sabab: A secondary cause. Every existent thing is a secondary cause through which man may come to know Allah and even though the *sabab* is like a veil over reality, nevertheless, without it we would have no means of access to Knowledge of Allah.
(See *arbab; 'arifin; asbab; al-batiniyya; al-malamatiyya; al-muhaqqiqun.*)

sabil: The way or path or road. Man is free to choose his own path of Return to his Origin. He may travel the wretched path of misguidance *(idlal)* under the misguidance of satan *(shaytan)* or he may travel the felicitous Path, the Straight Way, under the Guidance

(huda) of a Prophet or Messenger of Allah. Each act performed by a true believer and every one of his words is undertaken with the intention: "In the Way of Allah" *("fi sabilillah")*.
(See *fi sabilillah; idlal; murshid; mustawif; nabi; niyya; rasul; shaytan; shari'a; tariqa.*)

as-sabiqun: "The Foremost." *As-sabiqun* are those slaves of Allah who press forward eagerly, in anticipation of meeting their Lord. They are the ones who are brought near to Allah. They drink directly from the two Supreme Fountains in Paradise. The *sabiqun* are the great *Sufis*.
(See *al 'abd; 'Ayn al-Kafur; al-muqarrabun; qurb; sahw; sharab; sukr; Tasnim; 'ubuda.*)

sabkhah: "The Swamp." *Sabkah* is synonymous with the term *al-haba*. This is the fine dust into which the mountains shall be crushed and into which the misdeeds of the unbelievers will be transformed on the Day of Judgement.
(See *al-haba.*)

sabr: Patience. Perfect patience is to surrender unconditionally, to the Will of Allah, accepting whatever becomes manifest in each indivisible moment. *Sabr* is a supreme virtue because it requires total and knowing surrender. The man who combines patience *(sabr)* with gratitude *(shukr)* is the man of wisdom *(hikma)*.
(See *adab; hikma; husn al-akhlaq; al-islam; shukr; taslim.*)

as-Sabur: The Patient. One of the Beautiful Names of Allah.

sadana: Gatekeepers. Within the hierarchy of existence that which occupies a high level is guarded and protected by that which is at the level beneath it. Some of the Divine Names act as gatekeepers to other Names which are above them in degree. For example, The All-Hearing *(al-sami')* and The All-Seeing *(al-basir)* act as gatekeepers to The Knowing *(al-'alim)*. The mature and spiritually advanced ***murids*** also act as gatekeepers to their *Murshid*, jealously guarding him and keeping curious intruders away. This is due to their respect, honour and love for their *Murshid*, who is the locus of manifestation for the Name ***Allah***. Through the intensity of a man's spiritual endeavour *(mujahadah)* he may become the gatekeeper of his own heart, standing watch and never allowing anything "other-than-Allah" *(ma siwa Allah)* to enter the door to the Sacred Centre.
(See *muraqabah.*)

sadaqa: A gift which is given purely in the Way of Allah *(fi sabilillah)*. Such a gift is free from any taint of expected reward or thanks. The greatest gift which a man can give is his own existence through

total and unconditional love and surrender to Allah.
(See *al 'abd; amanat; fi sabilillah; al-islam; istislam; nafs al-kamila; taslim; 'ubuda.*)

al-sadiqun: The Truthful Ones. The *malamatiyya* are sincere and truthful *(sadiq)*. They are *al-sadiqun* and when they are seen Allah is remembered.
(See *al-malamatiyya; wajh.*)

sadr: Breast. *Sadr* is a term indicating the breast which has been expanded and opened to accept and embrace *Islam*. In contrast however, the surrender to Real *Islam* takes place within every atom of the *muslim*.
(See *al-islam; nafs; nafs al-ammara.*)

safa: Purity. *Tasawwuf* is Purity. The word *Sufi* derives from *safa*. The *Sufi* is the slave of Allah *(al 'abd)* whose self, heart, spirit and secret have been purified, through the Remembrance of Allah, through sincere spiritual endeavour and ultimately by Allah's Grace. His heart has become the dwelling place of Allah. He is the perfect locus of manifestation for the All-Comprehensive Name ***Allah***.
(See *al 'abd; al-'arsh; dhikrullah; husn al-akhlaq; lata'if; mujahadah; nafs; riyada; ruh; sirr; sirr al-sirr; suluk; 'ubuda; uswa hasana.*)

safar: The Spiritual Journey. This is the Journey from the multiplicity *(kathra)* of the periphery to the Unity *(tawhid)* at the Centre. The *safar* commences when the heart is turned towards Allah through His Remembrance *(dhikr)*. *Safar* is synonymous with *sayr* and *suluk*.
(See *sayr; salik; suluk; tariqa.*)

safi: Pure. The heart that is purified by love of Allah is called *safi*.
(See *al-'arsh; dhikrullah; qalb; safa; sufi; tasawwuf.*)

safsaf al-akhlaq: Base character traits. These are the ugly vices within man which prevent him from being with his Lord. It is through the spiritual alchemy of the Remembrance of Allah *(dhikrullah)* that the base character traits may be transformed into noble ones.
(See *husn al-akhlaq; al-tahib al-ilahi; takhalluq; uswa hasana.*)

sahib: The master or the possessor or the man. The Supreme *Sahib* is the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). His devoted followers and slaves often refer to him as *"Sahib Laulaka"*, and to themselves as *"ghulam Sahib Laulaka"*.
(See *ghulam; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; QASIM; wasila.*)

sahib-dil: The possessor of the heart. He is the one who has purified his own heart and therefore is its gatekeeper and master.
(See *dhikrullah; muraqabah; qalb; sadana.*)

sahib al-hal: The possessor of a spiritual state. He is the one who is able to perform miracles *(karamat)* through the intensity of his spiritual resolve *(himma)*.
(See *ahwal; hal; himma; karamat.*)

sahibu'l-jam': The one in "gatheredness".
(See *"aw adna"; jam' al-jam'; "qaba qausayn"; qurb.*)

sahib-i-kashf: The possessor of "unveiling".
(See *ahl al-kashf wa'l-wujud.*)

sahib al-martaba: The Owner of the Level. Allah, as the Essence, is the Owner of every Level in existence. The entity "occupies" the level, but Allah "Owns" the level.
(See *idafa; maratib.*)

sahib al-nafas: "The Possessor of the Breath." The one who finds Allah in his ecstasy is called *sahib al-nafas*. Each breath of every engendered thing possesses a unique preparedness *(isti'dad)* which is not possessed by any other breath, ever! The ecstasy *(wajd)* of the *sahib al-nafas* takes place according to his preparedness, whilst the Divine Names watch and guard him.
(See *asma'; isti'dad; nafas; sama'; wajd; wujud.*)

sahib al-nazar: The possessor of consideration. Consideration *(al-nazar)* is important in the search for knowledge, but due to the fact that it can mislead its possessor, it should not always be depended upon. The one who constantly depends upon his consideration will not attain to "tasting" or "unveiling" because these outstrip consideration *(al-nazar)* and reason *(al-'aql)*.
(See *ahl al-kashf wa'l-wujud; al-'aql; mi'raj.*)

sahib shar': The man of the Sacred Law. Such a man is a Prophet of Allah.
(See nabi.)

sahib sirr: The possessor of the secret. Such a man is the friend of Allah *(wali)* who has torn through the veils and has found that secret which cannot be revealed. "If the reality of the *Sufi* was to be unveiled he would be worshipped."
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(See *'arifin; awliya; al-malamatiyya; al-rajul; sirr; 'ubuda.*)

sahib tab': The "natural" man. The *sahib tab'* is the man of nature who is unable to apprehend the reality of Unity *(tawhid)* because of his attachment to his own nature.
(See *ad-dunya; hubb-i dunya; nafs; ru'una; tab'*.)

sahih: Sound. Within *Tasawwuf* many Sayings of the Prophet Muhammad (May the Blessings of Allah be upon him and Peace) are considered to be "sound" on the basis of "unveiling" *(kashf)* rather than on the basis of transmission *(naql)*.
(See *ahl al-kashf wa'l-wujud; naql; sunna*.)

sahq: Crushing. *Sahq* is the pulverizing of one's composition whilst under the overwhelming impact of the Divine Power and Majesty.
(See *fana'; hayhah; jalal; khawf; khashya; mahq; mahw; mahw fi ithbat; al-qudra; rahba*.)

sahw: Sobriety. *Sahw* is returning to oneself after having been absent from oneself whilst intoxicated *(sukr)* with the Divine Beloved. The one in *sahw* is considered to be of greater spiritual maturity than the one in *sukr*. The Supreme Fountain *(Tasnim)* is the place of sobriety *(sahw)* after intoxication *(sukr)*, abiding *(baqa')* after annihilation *(fana')*, Divine Knowledge *(ma'rifa)* after Divine Love *('ishq)*. But all is One and all are the Beloved. "None shall drink of *Tasnim* who has not first drunk from *Kafur*." The great *Sufi*, a *malamatiyya*, is inwardly intoxicated and outwardly sober. No one knows his spiritual condition.
(See *'ashiq; 'Ayn al-Kafur; baqa'; fana'; 'ishq; al-malamatiyya; sukr*.)

sahw al-jam': The sobriety of "gatheredness", when the mystic returns from Pure Oneness to slavehood *('ubuda)*.
(See *al 'abd; jam' al-jam'; laylat al-mi'raj; sahw; 'ubuda; wahdat al-dhatiyyah; wahdat al-makaniyyah; wahdat al-zamaniyyah*.)

sa'id: Felicitous. The one who is felicitous and blessed through obedience and devotion to Allah. The specific marks of the works which lead the felicitous one *(sa'id)* to felicity *(sa'ada)* are that they are performed in a state of presence *(hudur)* with Allah.
(See *af'al; 'amal; hudur; sa'ada*.)

sajda (sujud): Prostration. The *sajda*, which is the culminating position in the ritual prayer *(salat)*, is the supreme symbol of humility, surrender and unconditional love of Allah. The slave and worshipper is annihilated in the One. When the heart prostrates, it never again rises from that prostration. Within each cycle of the *salat* there are two prostrations. The first *sajda* symbolizes "the Self at Peace" *(nafs al-mutma'inna)* and the fourth stage of knowledge *('ilm al-yaqin)*. The second *sajda* symbolizes "the Well-pleasing

Self" *(nafs al-mardhiyya)* and the sixth stage of knowledge *(haqq al-yaqin)*. Through the Infinite Grace of Allah the lover may arrive at the *Haram ash-Sharif*. This the Noble Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace). The lover-slave prostrates before the Noble Sanctuary who is his sole means *(wasila)* of attaining the Divine Presence.
(See *fana'; ghulam; habibullah; haqq al-yaqin; Haram ash-Sharif; 'ilm al-yaqin; laylat al-mi'raj; MUHAMMAD; MUSTAFA; QASIM; uswa hasana; wasila.*)

sajjada: The carpet. The *sajjada* is the ritual place for the *Shaykh* of a *Tariqa*. He is thus referred to as "he who sits on the carpet".
(See *adab; murshid; silsilat; tariqa.*)

sakinah: Tranquillity. This is the Perfect Peace which is to found at the Centre of the Heart where man dwells in the Divine Presence.
(See *dawam-i-hudur; adh-dhatiyun; kalam-i-dhati; mi'raj; nafs al-kamila; sukun; wahdat al-dhatiyyah; wahdat al-makaniyyah; wahdat al-zamaniyyah.*)

salah: To bless or to pray. "Allah and His angels whelm in blessings the Prophet. O you who believe, invoke blessings upon him and give him greetings of Peace" (*al-Qur'an* 33:56). These blessings are the manifestation of Allah's Glory upon His Beloved, through which the Divine Radiance is poured forth upon the Holy Prophet, taking him to the Divine Presence.
(See *salam; salat; salawat.*)

salam: Peace. In the Prayers on the Prophet *(salawat)*, greetings of Peace *(salam)* are given to the Holy Prophet Muhammad, after the invocation of Blessing *(salah)*. This is to confer stability and safety upon Allah's Beloved after the manifestation of Divine Glory has been poured forth upon him. May the Blessings of Allah be upon him and Peace. Peace cannot be secured in the land until all the disruptive elements have been subdued. Without the struggle of the Greater Warfare *(jihad al-akbar)*, man's body *(jism)*, self *(nafs)*, heart *(qalb)* and spirit *(ruh)* cannot live in peace.
(See *dar; inhiraf; i'tidal; jihad al-akbar; mujahadah; salah; salam; salawat; al-tahib al-ilahi.*)

as-Salam: The Peace. One of the Beautiful Names of Allah.

salat: Prayer. *Salat* refers particularly to the ritual prayer. It is a connection *(sila)* between the slave *('abd)* and his Lord *(rabb)*. The ritual ablution *(wudu)* which precedes the *salat* symbolizes the separation from the self *(nafs)*. The *salat* itself symbolizes the joining to Allah. The seven bodily postures of the ritual prayer are symbols of the stages on the Spiritual Journey of Return to the Source and also the seven levels of knowledge through which the traveller pass-

es on his ascent. As "the one who performs the prayer" *(musalli)* approaches closer to Allah, the more profound and intense is his *salat*. The Holy Prophet Muhammad said, "The prayer ***without you*** is better than seventy". As his heart is purified through spiritual struggle and the Remembrance of Allah, and as he journeys along the Path of Return, the traveller *(salik)* leaves his lower-self behind. Initially the Divine Light radiates into the heart of the *musalli-salik*. Gradually this Light increases and spreads, and eventually, through the Infinite Grace of Allah, it infuses and permeates every atom of his being. Then does he pray a prayer which is without himself, because "None worships Allah but Allah".

(See *al 'abd; "ana jalisu man dhakarani"; al-islam; mujahadah; musalli; nafs; nur; "Qiff ya Muhammad a lana Rabbika yusalla; al-rabb; qurb; uns; wasila.*)

salawat: Blessings and benedictions and salutations. *Salawat* refer most particularly to the blessings which the *muslim* calls down upon the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). "Allah and His angels whelm in blessings the Prophet. O you who believe, invoke blessings upon him and give him greetings of Peace" (*al-Qur'an* 33:56). The forms of the *salawat* are numerous, varying from short and concise prayers through to the profoundly mystical litanies of the great Masters of *Tasawwuf*. And, just as the forms are many, so too are the levels of meaning contained within each *salawat*. These start from merely saying the *salawat* on the lips, without any awareness of the Holy Prophet, through to the visualizations of his blessed presence, his light, his essence and ultimately his Reality. Through the Grace of Allah the lover-slave-knower will then understand the words of the Holy Prophet Muhammad, "I am Ahmad without the M". This is a stage of utter bewilderment. The lover knows that Muhammad al-Mustafa is the very ecstasy within his breast. He knows that Muhammad al-Mustafa is Absolute Beauty and Absolute Perfection. In perceiving this Reality of Muhammad the lover becomes silent. How does he now approach the Beloved of Allah?

(See *AHMAD; "ana Ahmad bila mim"; ghulam; habibullah; al-haqiqat al-Muhammadiyyah; MUHAMMAD; MUSTAFA; nur Muhammadiyya; QASIM; "Qiff ya Muhammad a lana Rabbika yusalli"; wasila.*)

salb: To negate. Allah, the Eternal Essence, is beyond any description. The Essence can only be hinted at through the negation of attributes and by saying what "He is not".

(See *al 'ama; 'arifin; tanzih.*)

Salih: The Prophet Salih (Peace be upon him) through whose Word descended the Wisdom of Opening *(al-hikmat al-futuhiyyah)*.

salihun: The Righteous Ones. The *salihun* are those who have become

pure and righteous through acquiring the noble character traits.
(See *makarim al-akhlaq; muktasab; nafs; ruzukh.*)

salik: The traveller or wayfarer. The *murid* in a *tariqa* who has the necessary qualifications for spiritual travel from his lower self, through the various stations *(maqamat)*, to his Higher Self and Unity *(tawhid)*, is a *salik*. Not all members of a *tariqa* are travellers *(salikun)*. Some are content with the blessings of being connected to the spiritual chain *(silsilat)* and feel no intensity of need to travel. The qualifications for travel were established in pre-Eternity, when each non-existent entity was given its own particular preparedness to receive Knowledge of Allah.
(See *al-a'yan al-thabita; bay'ah; himma; idhn; isti'dad; murid; murshid; nafas; nafs; suluk; tariqa.*)

"sallallahu alaihi wasalam": "May the Blessings of Allah be upon him and Peace." Whenever the Blessed name of the Holy Prophet Muhammad is mentioned, the *muslim* sends this blessing upon him, either vocally or from the depths of his own being.
(See *salh; salam; salawat.*)

salma: A woman's name which is used in *Sufi* poetry and songs *(qawwali)*. It may indicate a Divine Attribute or it may indicate ecstasy *(wajd)*.

salsalat al-jaras: The ringing of a bell. This term refers specifically to a sound heard by the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) at the moment of Revelation. Such a ringing is a characteristic of prophetic inspiration. The one upon whom the Inspiration *(ilham)* descends is crushed under the power of the Divine Majesty.
(See *barakah; diwan; ilham; jalal; an-ni'mah; qawwal; ruh al-quddus.*)

sam': Hearing. The first words heard by man were those of the Divine Address in Pre-eternity when Allah said, "Am I not your Lord?" *("Alastu birabbikum")*. During the spiritual concert *(sama')* the true hearer hears and finds Allah within his ecstasy. At such a moment his essence may soar once again to the pre-Eternal moment of the covenant, the Day of *Alast*.
(See *"Alastu birabbikum?"; ahl as-sama'; adh-dhatiyun; diwan; kalam-i-dhati; qawwal; qawwali; sama'; sukun; wujud.*)

sama': The "spiritual concert" or audition or listening. This term refers specifically to the *Sufi* gatherings where music and song are employed as a means of opening the heart to inrushes *(warid)* of knowledge and awareness. During the *sama'* the listener may experience ecstasy *(wajd)* and find Allah, the Real *(al-haqq)* within that

ecstasy. However, before true ecstasy can be experienced the listener must be spiritually mature, having been prepared through discipline *(riyada)* and perpetual Remembrance of Allah *(dhikrullah)*. Without this initial contraction *(qabd)* of spiritual endeavour the expansion *(bast)* of ecstasy will not be real. The *sama'* is not suitable for the novice. True *Sama'* is a bird which flies from Allah to Allah. Allah is the singer and Allah is the hearer. At this Divine Feast the singer and the hearer become One.

(See *qawwal; qawwali; wajd.*)

as-Samad: The Independent. One of the Beautiful Names of Allah.

as-samadiyyah: Eternal Self-Sufficiency. *As-samadiyyah* is an aspect of the Essence *(dhat)*.

as-Sami': The All-Hearing. One of the Beautiful Names of Allah.

al-sam'iyyat: Transmitted knowledge. This knowledge, which is specific to *Tasawwuf*, passes from *Murshid* to *murid*, down through the spiritual chain *(silsilat)*. Initially this knowledge is transmitted by means of verbal expression *(ibarah)* and subtle allusion *(isharah)*, and then from heart to heart, "unveiling" *(kashf)* and "tasting" *(dhawq)*.

(See *dhawq; ibarah; isharah; kashf; ma'rifa; simsimah.*)

san'a: Art. The *Sufis* are often referred to as the People of the Art. Their art is the art of *ma'rifa*. And *ma'rifa* is a light which Allah throws into the heart of whosoever He Will. The perfect slave and lover of Allah is himself a "work of art" in that he is the shining mirror reflecting Allah's Perfection within the cosmos. But, such a "work of art" is only known and valued by the one who is destined to attain to a high degree of Knowledge of Allah.

(See *diwan; insan al-kamil; ma'rifa; murshid; qawwal.*)

saqi (saki): The Cupbearer. *Sufi* singers *(qawwals)* and poets sing of the Cupbearer *(saqi)*. He is the One who pours the wine *(sharab)* of Divine Love *('ishq)* into the hearts of the lovers of Allah. Through Allah they experience the sweetness *(halawa)* of "intoxication" *(sukr)*. The Cupbearer is the Friend. The Friend is Allah. The *saqi* is also the Pure Master and Perfect Guide through whom the yearning "lover" reaches the Beloved of Allah *(habibullah)* and Allah Himself.

(See *'Ayn al-Kafur; habibullah; 'ishq; al-muqarrabun; murshid; qawwal; qawwali; sama'; sharab; sukr; Tasnim.*)

sarayan: "Running through" or pervading. *Sarayan* is the pervasion of the entity by Being. Although *sarayan* is universal it varies in intensity, reaching its highest degree in the Perfect Man.

(See *khalal; khalil; khalil ar-rahman; takhallul; uswa hasana.*)

as-sattar: The Veiler. Allah created the Perfect Man to be His place of Manifestation in the cosmos. Having created him Allah then veiled Himself from the creatures. Were He to become manifest there would be no need for the Perfect Man. However Allah is never veiled from "the People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)*. They know that He is the Outwardly Manifest *(az-Zahir)* and the Inwardly Hidden *(al-Batin)*.
(See *ahl Allah; ahl al-kashf wa'l-wujud; 'arifin; al-haqiqat al-Muhammadiyyah; al-ilahiyyat; insan al-kamil; "laulaka, laulaka ma khalaqtu'l-aflaka".*)

satwa: Chastisement. *Satwa* is Allah's Chastisement of His slaves. Within the world of the breaths, which is the world that is unveiled during Allah's Self-disclosure, each breath is an assault of the awe of that Self-disclosure.
(See *adab; asma' jalaliyyah; haybah; khashya; nafas; rahbah; taslim; 'ubuda.*)

sawa': Equality. This is a dangerous station on the Path. It is faced when the slave becomes manifest in the form of Allah, the Real and leaves his slavehood and ascribes Allah's Attributes to himself, thereby setting up an equality between himself and Allah. This is a place of the Divine deception *(makr)*.
(See *adab; baqa'; fana'; makr; maqam; rabbaniyya; 'ubuda.*)

sayr (safar, suluk): The Journey. *Sayr* is the Spiritual Journey through the various stations, from the self to the Self.
(See *nafs.*)

sayr-i-afaqi: The Journey in the Universe. In this Journey the traveller *(salik)* contemplates all the signs *(ayat)* within the creation. This contemplation leads to the Creator.
(See *ayat.*)

sayr-il-Allah: The Journey of the traveller *(salik)* towards Allah, from the lower self *(nafs)* to the heart *(qalb)*. It is a Journey through the unveiling of the Names *(asma')*.
(See *asma'; nafs; qalb.*)

sayr-i-anfusi: The Journey within the self. The traveller contemplates the signs within his own self. This Journey ultimately takes the traveller to Allah.
(See *ayat; muhasabah; muraqabah.*)

sayr-fillah: The Journey in Allah, from the Names *(asma')*, through the Attributes *(sifat)*, to Oneness *(wahidiyyah)*.
(See *asma'; laylat al-mi'raj; sifat; wahdat al-dhatiyyah; wahdat al-makaniyyah; wahdat al-zamaniyyah.*)

sayr-ma'-Allah: The Journey with Allah. This is the Return Journey to creation whilst subsisting in Allah *(baqa')* and seeing all things as manifestations of Allah.
(See *al-baqa' ba'da 'l-fana'; 'ubuda; wilayat.*)

Sayyid: "Master." This title is given to a descendant of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), who is the Master and best of all the Messengers *(sayyid al-mursalin)*.

Sayyidi: "My Master." Within *tariqa* this title is only given to the one who "breaks your fetters and sets you free". *Sayyidi* is therefore, the *Murshid, Shaykh* or *Pir* of the *murid*. The *mashayekh* of the *turuq*, all of whom are Inheritors of the Prophet Muhammad, are addressed and spoken of as *Sayyidi*. No other deserves the title of *Sayyidi*.

Sayyid al-mursalin: The Master of the Messengers. This is one of the exalted names of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace), who is the Master and best of all the Messengers.
(See *khayr al-khalq; rasul; Rasulullah.*)

Sayyiduna: "Our Master." The Master of the lovers and knowers of Allah is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). They are the slaves of Muhammad al-Mustafa, whose noble title is *Sayyiduna Muhammad* - our Master Muhammad.
(See *ghulam; habibullah; Haram ash-Sharif; salawat; ziyarat.*)

Seth: The Prophet Seth (Peace be upon him) through whose Word descended the Wisdom of Divine Inspiration *(al-hikmat an-nafathiyyah)*.

shaffaf: Translucent. The spirits are translucent *(shaffaf)* but they possess subtlety *(lutf)* and when they are manifested in the form of corporeal bodies they appear to be dense *(kathif)* because of the density of all corporeal bodies.
(See *jasad; kathif; khayal; latif; ma'na; sura.*)

shahadah (kalimah): The witnessing or testimony. The supreme witnessing that defines Unity *(tawhid)* is the Islamic Testimony of Faith *(Shahadah)*. "There is no god, only Allah; Muhammad is the Messenger of Allah" *(la ilaha illa'llah; Muhammadan Rasulullah)*.
(See *la ilaha illa'llah; Muhammadan Rasulullah.*)

shahadat-i-zahir: The visible world of manifested things.

ash-Shahid: The Witness. One of the Beautiful Names of Allah.

shahid: The witness or evidence. *Shahid* is the trace which "witnessing" *(mushahadah)* leaves in the heart of the witnesser *(mushahid)*. The true witness *(shahid)* of Allah is the one who has died to self and become a martyr. When it is realized that there is "only Allah" *(illa'llah)*, then it is known, with certainty, that Allah is the Witness *(Shahid)*.
(See *'arifin; mushahadah; tajalli.*)

shahwa: Passion or desire or appetite. This is a basic power of the animal self which is opposed to the Sacred Law. The traveller must subdue the passions by exerting himself through ascetic discipline *(riyada)* and spiritual struggle *(mujahadah)*. Passion *(shahwa)* is closely linked to caprice *(hawa)* and is one of the layers which cover the heart.
(See *hawa; hayawaniyyah; inhiraf; i'tidal; mujahadah; nafs; riyada; al-tabib al-ilahi.*)

al-shajarah: The Tree or Perfect Man.
(See *insan al-kamil.*)

shajarat al-wujud: The tree of existence. Allah is the Root, the Divine Names are its boughs and we are its fruit *(and He is its fruit!)*.
(See *ahl al-kashf wa'l-wujud; asma'; wujud.*)

ash-Shakur: The Grateful. One of the Beautiful Names of Allah.

shams: The Sun. The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the Sun of the Celestial Secrets *(shamsi sama'i al-asrar)*. The existent entities are the shadows cast by his Radiant Splendour. He is the Sun of the Morning Light. "Light the world, too long in darkness, with Muhammad's radiant name." *Shams* is also a symbol of the Spirit.
(See *"ana Ahmad bila mim"; duha; idrak; "laulaka, laulaka ma khalaqtu'l-aflaka"; nur Muhammadiyya; ruh; zill.*)

sha'n: Task or affair or state. Within every created thing, in each indivisible moment, Allah is upon a new task or state or affair *(sha'n)*. These "ever-changing tasks" *(shu'un)* are the "renewal of creation in each instant" *(tajdid al-khalq fi'l-anat)*.
(See *'arifin; ayyam Allah; khalq jadid; la takrar fi'l-tajalli; nafas; qalb; tajdid al-khalq fi'l-anat; taqallub.*)

shaqa': Wretchedness. This is a stage which is reached through follow-

ing individual caprices and whims. Disobedience is the condition of the wretched one *(shaqi)*, whilst obedience is that of the felicitous one *(sa'id)*. Misguidance *(idlal)* pushes man to wretchedness. Guidance *(huda)* leads man to Felicity *(sa'ada)*.
(See *hawa; Iblis; idlal; jahannan; mustawif; nafs; nar.*)

sharab: The Drink. The Wine of Divine Love *('ishq)* is poured by the Cupbearer *(saqi)*. Once the lover *('ashiq)* has tasted its inexpressible sweetness he is lost in It. The drop fell into the Ocean and disappeared!
(See *saqi.*)

shari'a: The Sacred Law. *Shari'a* makes manifest the Divine Reality *(haqiqa)*. It provides all the principles and means for a human to develop true knowledge and acquire the noble character traits. Those who "know" Allah never leave His Sacred Law. Their courtesy towards Allah preserves them from letting the Scale of the Law slip from their hands.
(See *al 'abd; adab; deen; furqan; husn al-akhlaq; al-islam; al-mizan; nabi; al-Qur'an.*)

sharif: Noble. The Most Noble One is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the Noble Sacred Sanctuary *(Haram ash-Sharif)*.
(See *ghulam; Haram ash-Sharif; MUHAMMAD; MUSTAFA; salawat.*)

sharik: Partner. Allah, the Lord of Inaccessibility, is far above what they ascribe to Allah, and the unpardonable sin is to ascribe any partner, whatsoever, to Allah. Allah is without partner.
(See *islam-i-majazi; kufr-i-haqiqi; la ilaha illa'llah; shirk; shirk-i-khafi.*)

sharr: Evil. In itself "evil" is pure non-existence *('adam)* and denotes those things which cannot receive and accept the Divine Mercy. Knowledge is light and light is existence, therefore "evil" is ignorance which is darkness and non-existence. Allah, as All-Possibility and Absolute Perfection, demands the manifestation of *sharr*, for without it the perfection would be imperfect through being limited. What appears to be evil is the actual relationships *(idafa)* which exist between the contrary Names *(al-asma' al-mutaqabila)*.
(See *'adam; al-asma' al-mutaqabila; idafa; jam'uhu al-diddayn; tawhid.*)

shath: An ecstatic utterance. A *shath* is spoken whilst the ecstatic is in a state of spiritual intoxication *(sukr)*. To the "outsider" his utterance may appear to contradict the Sacred Law *(shari'a)*, to be pretentious, thoughtless and even verging on *shirk*. The perfect knower is inwardly intoxicated and outwardly sober. He keeps hidden those secrets which should never be divulged. "If the reality of the

Sufi was to be unveiled he would be worshipped". His slavehood *('ubuda)* preserves his courtesy *(adab)* towards Allah.
(See *al 'abd; 'Ayn al-Kafur; baqa'; al-malamatiyya; sahw; shirk; sukr; Tasnim; 'ubuda.*)

shawq: Intense longing and yearning for the Beloved. *Shawq* is a yearning to behold the Beloved, and a longing for nearness to the Beloved, and a longing for union with the Beloved, and an intense longing for increase in perpetual longing. It is said that "breath" is a movement of yearning towards the Beloved and within the "breathing" enjoyment is experienced. The breathing of the ecstatic who is under the pull of the Divine Attraction bears witness to this.
(See *'ashiq; hayrah; 'ishq; jadhba; nafas; qawwal; sama'; wajd.*)

shay': Thing or the "possible thing" or the entity. *Shay'* can indicate the existent "thing" or the non-existent "thing". The word "thing" *(shay')*, being "one of the most indefinites of the indefinites" *(min ankar al-nakirat)*, can be applied to anything whatsoever except Allah Himself. "Allah has power over all things" (*al-Qur'an* 2:284).
(See *la shay'.*)

shay'iyya: "Thing-ness." This is the the situation of the entities.
(See *la shay'.*)

al-shay' al-thalith: The Third Thing. The First Thing is "That Which Exists In Itself" (Necessary Being), the second is "that which exists through the other" (everything other-than-Allah), and the third is "that which is neither existent nor nonexistent". The Third Thing is the Supreme Isthmus *(al-barzakh al-a'la)*.
(See *al-barzakh al-a'la.*)

shaykh: The Spiritual Master. He is the authentic guide and the only one to whom a seeker of Truth should turn in his quest. In turning to the Spiritual Master the seeker is turning to Allah Almighty.
(See *idhn; murshid; nafas.*)

shaytan: Satan. *Shaytan* represents the base faculties. He is lurking within the lower self *(nafs)* and constantly trying to pull man downwards, away from the Divine. The Greater Holy War *(jihad al-akbar)* is waged against all *shaytanic* tendencies.
(See *akhira; dhikrullah; Iblis; jahannam; jihad al-akbar; mujahadah; mujahid; nafs; nar.*)

shifa: Healing. The divine physician *(al-tabib al-ilahi)* dispenses the correct dosage of medicine to bring his patients *(murids)* to a state

of spiritual equilibrium *(i'tidal)* and restore their harmonious constitution *(mizaj mustaqim)*. This is the True Healing.
(See *husn al-akhlaq; i'tidal; murid; murshid; al-tabib al-ilahi.*)

shirk: To associate or join a partner (another reality) with Allah. *Shirk* is the one unforgivable sin. It is in opposition to the very basis of *Islam* which is Unity *(tawhid)*.
(See *al-islam; islam-i-majazi; kufr-i-haqiqi; la ilaha illa'llah; shirk-i-khafi; tawhid.*)

shirk-i-khafi: Hidden associationism. The great 'dol of all worship is the "I-ness" or "existence" of the worshipper. Until his existence is annihilated in That Which Truly Exists, Allah, he will be guilty of *shirk-i-khafi*.
(See *islam-i-majazi; kufr-i-haqiqi.*)

Shu'ayb: The Prophet Jethro (Peace be upon him) through whose Word descended the Wisdom of the Heart *(al-hikmat al-qalbiyyah)*.

shuhud: Witnessing. The knowers and lovers of Allah, the great *Sufis*, know Allah through their witnessing of Allah in all of His Self-disclosures. Allah possesses All-inclusive Being *(wujud)* and the great *Sufis* possess all-inclusive witnessing *(shuhud)* of Allah. And because "Self-disclosure never repeats Itself" *(la takrar fi'l-tajalli)* each witnessing *(shuhud)* of each witness *(shahid)* is different to any other witnessing, ever!
(See *la takrar fi'l-tajalli; mushahadah; shahid; tajalli.*)

shukr: Gratitude or thankfulness. The station of gratitude indicates an all-pervading awareness of the immensity of Allah's Grace upon His slave. The man who combines gratitude with patience *(sabr)* is the man of wisdom *(hikma)*.
(See *adab; hikma; al-in'am; 'inayah; an-nim'ah; rahma; sabr.*)

shurb: Drinking. *Shurb* is the second stage in each station. The first is "tasting" *(dhawq)* and the third is "quenching" *(ri)*. These three stages are experienced in each station *(maqam)* before the *salik* travels onwards to the next station. The lover who drinks the Pure Wine *(sharab)* of Divine Love never experiences "quenching". His thirst is eternal.
(See *dhawq; la maqam; maqam; qawwal; ri; sama'; saqi; sharab; wajd.*)

siddiq: The man of Truth who is the veracious man of Purity. The Greatest *Siddiq* is Abu Bakr as-Siddiq (May Allah be pleased with him), the beloved companion and friend of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).

as-siddiqun: The Truthful Ones. These are the saints, the greatest friends of Allah *(awliya)*. "When they are seen Allah is remembered." They are the shining mirrors in which Allah contemplates His Own Name-derived Perfection. *As-siddiqun* are the Perfect Men.

(See *amanat; awliya; insan al-kamil; kamal; al-khalifah.*)

Sidi: My Master. North African form of *Sayyidi*.

(See *Sayyidi.*)

sidrat al-muntaha: "The Lote Tree of the Uttermost Boundary." This tree marks the boundary of the intellect. It is located at the extreme verge of the created universe. Beyond it is nothing but the Pure Selfhood *(al-huwiyyah)*.

(See *al-'aql; buraq; badarat al-malakut; al-huwiyyah; Jibrail; ladunni; laylat al-mi'raj; ma'qul; rafraf; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

sifat: Attribute or Quality by which Allah reveals Himself in a relative manner. A *sifat* is a radiation from the Divine Essence through which man can approach Knowledge of Allah. The Essence *(dhat)* has no manifestation without the manifestation of Attributes *(sifat)*. The Essence is the source of the Attributes and the Attributes are the source of actions *(af'al)*.

(See *af'al; asma' sifatiyyah; dhat; sayr-fillah.*)

sifat-i bashariyya: The fleshly attributes of the lower self which must be transformed in order for man to travel on the Spiritual Path.

(See *al-bashar; hayawaniyyah; lata'if; nafs.*)

as-sifatu'l-jalaliyyah: The Qualities of Majesty.

(See *jalal.*)

as-sifatu'l-jamaliyyah: The Qualities of Beauty.

(See *jamal.*)

sifa nafsiyya thubutiyya: The Positive Attributes of the Self. Knowledge of *sifa nafsiyya thubutiyya* is impossible, because the Essence is beyond definition and therefore beyond positive Attributes. Such an attribute would define and limit *(hadd)* the Essence, which is without limit and definition. "Nothing is like Him."

al-sifat al-rabbaniyya: Lordly attributes. When man assumes the Divine character traits he gains the attributes which are associated with Lordship *(rububiyya)*. These lordly attributes *(al-sifat al-rabbaniyya)* may then become manifest within certain people of the

Path who make a display of miracles. Although such a display is a mark of spiritual immaturity it is nonetheless allowed by the "states' *(ahwal)* which are connected to the "stations" *(maqamat)* on the Journey.

(See *al 'abd; faqr; ghina; hal; karamat; maqam; rabbaniyya; al-rajul; rububiyya; takhalluq; 'ubuda.*)

sifat al-tashbih: Attributes of Similarity.

(See *tashbih; tanzih.*)

sijjin: The prison. *Sijjin* is the body of clay which traps the yearning spirit. During the *sama'* the hearer may reach ecstasy. At such a moment his spirit *(ruh)* escapes and returns to the celestial spheres. Having once experienced this "freedom of flight" the lover then "runs out to meet ecstasy half way" *(tawajud)*.

(See *al-'aql; faqd; hayrah; 'ishq; qawwal; ruh; sama'; tawajud; wajd; wujud.*)

silsilat: The Spiritual Chain. The Spiritual Chain of each *tariqa* descends from the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace) down to the present-day *Shaykh*. It is through his attachment to the *silsilat* that the newly initiated *murid* has the means to travel to Allah under Divine Protection.

(See *adab al-suhba; barakah; bay'ah; idhn; MUHAMMAD; murid; murshid; MUSTAFA; nafas; salik; suhba; tariqa.*)

simsimah: A sesame seed. *Simsimah* indicates a spiritual realization of such subtlety and delicacy that it is beyond verbal expression. It can only be understood, through heart to heart communication, by the one who also has realized that Truth.

(See *dhawq; ibarah; isharah; istilah; kashf; kibrit ahmar; lutf.*)

simurgh (al-'anqa): The mythical griffon or phoenix which dwells on Mount Qaf. It is the greatest of birds and lives at the world's end. It symbolizes the wind in, and with which Allah spiritually opens the material bodies of the world. It is a symbol of the spirit of the saint or the saint himself. Like this legendary bird which is purely a name without a form, *simurgh* sometimes represents *al-haba*, the primordial dust through which everything becomes manifest.

(See *al-haba; Qaf; wali.*)

al-sirat: The bridge over the Hellfire which leads to Paradise. In the Traditions it is said that on the Day of Judgement, when everyone must cross *al-sirat*, beneath which lies Hellfire, the fire will say to the man of Allah *(mu'min)*, "Hurry up. Move along. Your light is extinguishing my fire". The travellers on the Spiritual Path, the spiritual warriors *(mujahidin)* who yearn to know Allah, pass over

al-sirat in this life. It is as thin as a hair and as sharp as a sword. Such travellers are True Men.
(See *akhira; jahannam; al-jannah; muhasabah; mujahadah; muraqabah; nar; suluk.*)

sirat al-mustaqim: The Straight Path. *Sirat al-mustaqim* is the Path laid down by the prescriptive command *(al-amr al-taklifi)* in *al-Qur'an* and the *Sunna* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). It is the Path which leads man to Felicity. This is the straightest and therefore the shortest way of Return to the Source.
(See *huda; nabi; al-Qur'an; sa'ada; sunna; uswa hasana.*)

sirr: Secret or mystery. *Sirr* is a subtle substance *(latifa)* of Allah's Grace. It is the innermost consciousness, the point of secret communication between the Lord *(rabb)* and His slave *('abd)*. It is the hidden place where Allah manifests His mystery to Himself.
(See *al 'abd; "ana Ahmad bila mim"; al-haqiqat al-Muhammadiyyah; kalam-i-dhati; lata'if; "laulaka, laulaka ma khalaqtu'l-aflaka"; al-rabb; sukun.*)

sirr al-hal: The secret of the state. This is the realization of what Allah intended to reveal to the one who experiences that particular state *(hal)*.
(See *hal; kashf.*)

sirr al-haqiqah: The secret of the reality. *Sirr al-haqiqah* is that which is beyond verbal expression. It can merely be hinted at through subtle allusion *(isharah)*.
(See *balawa; isharah; kalam-i-dhati; kibrit ahmar; simsimah; sukun.*)

sirr al-'ilm: The secret of the knowledge. This term indicates the reality that exists for the possessor of that knowledge.
(See *'ilm.*)

sirr al-khususiyyah: The mystery or secret of election. This *sirr* is the innermost reality of the friends of Allah. Through Allah's jealousy towards His elect He keeps their reality hidden. "My saints are under My dome. No one knows them but Me."
(See *awliya; al-ghayrah; ghulam; al-haqiqat al-Muhammadiyyah; khassat al-khassa; wilayat.*)

sirr al-sirr: The Secret of the Secret. The Mystery within the Mystery. The Breath within the Breath. This is the greatest subtlety through which Allah isolates Himself from His slave.

sitr: Curtain or veil or covering. In reality, Allah does not place anything behind a curtain. That which covers the Truth is either "your

ignorance" or "yourself". The removal of these two covers reveals the Truth which was never veiled in the first place.
(See *ahl al-kashf wa'l-wujud; as-sattar; wujud.*)

siwa: The other. *Siwa* is that which is "not Allah".
(See *'arifin; al-haqiqat al-Muhammadiyyah; ma siwa Allah; al-muhaqqiqun.*)

su al-adab: Blatant discourtesy or bad manners. *Su al-adab* is the discourtesy towards any thing or moment or circumstance, which in reality is discourtesy towards Allah. *Su al-adab* is the bitter fruit of ignorance *(jahil)*. Increase in Knowledge of Allah brings with it an increase in courtesy *(adab)* towards Allah.
(See *al 'abd; adab; al-adib; al-'arif; jahil; uswa hasana.*)

al-subbuh: The Glorified. A Divine Name.

sufi: The name *Sufi* applies to the man or woman who has purified his heart through the Remembrance of Allah *(dhikrullah)*, travelled the Path of Return to Allah, and arrived at True Knowledge *(ma'rifa)*. There are many seekers of Wisdom and Truth, but only the Realized One whose search was solely for Allah, deserves the name *Sufi*. Yet paradoxically, the one deserving of the name would never deem himself worthy of such an honour. Because he has attained such a high degree in his Knowledge of Allah he knows, with Certainty, that "the slave is the slave and the Lord is the Lord".
(See *al 'abd; adab; awliya; faqir; ghina; al-malamatiyya; miskin; muflis; murid; murshid; mustawif; mutasawwif; al-mutawassitun; 'ubuda; uswa hasana.*)

"as-sufi lam yukhlaq": "The *sufi* is uncreated." To become homesick for the Real Home, that Divine and Tranquil Centre at the very Heart of man's being, is to be greatly blessed, for such a Homesickness is a gift from Allah; it is the Grace of Allah. And, such a True Homesickness leaves the ailing one no rest. He will devote all of his days and all of his nights to that work which will get him "back there" again. Trying to get back to "how he was, before he was". The *sufi* is the one who has returned to his own nothingness within the Knowledge of Allah. He is no thing *(la shay)*. The *sufi* is uncreated.
(See *kalam-i-dhati; la shay; sukun; sufi.*)

sufli: That which is low. It the opposite pole to that which is high *('ulwi)*. The cosmos is comprised of many such pairs.
(See *zawj.*)

suhba: Companionship. This term applies most specifically to the spiritual relationship which exists between the *Murshid* and his *murid*.

The basis of such companionship is mystical conversation and communion, both of which intensify as the *murid's* heart becomes purified under the *Murshid's* guidance. It is a profound mutual love based on the Pure Love of Allah.
(See *adab al-suhba; isharah; kalam-i-dhati; kalam-i-tafsili; murid; murshid; simsimah.*)

sujud (sajda): Prostration. *Sujud* is the outward symbol of the self-effacement of the slave *('abd)* in his Lord *(rabb)*. It is the lover's annihilation in the Beloved. "If it is Allah Who you want, get down in the dust. Prostrate before the One and Only."
(See *sajda.*)

sukr: Spiritual intoxication. *Sukr* is an absence from self-awareness brought about through a powerful spiritual influence such as immersion in the Remembrance of Allah *(dhikrullah)*, "finding" Allah within the "spiritual concert" *(sama')*, the glance of a friend of Allah *(wali)*. It is the overflowing of Love of Allah within the heart and ultimately annihilation in Allah. Those who drink from the Fountain of Camphor *('Ayn al-Kafur)* drink of an intoxicating Divine Wine. They become one with the camphor. The great friends of Allah are those whose inner reality is kept secret. They are in a condition of equilibrium and balance. They are "inwardly intoxicated" and "outwardly sober". But, the lover cannot drink from the Fountain called *Tasnim*, before drinking of *Kafur*. He must become "intoxicated" and then return to "sobriety". Without "sobriety" *(sahw)* he would never relish the overwhelming Beauty of his "intoxication" *(sukr)*.
(See *'ashiq; 'Ayn al-Kafur; al-malamatiyya; al-muqarrabun; sahw; sama'; Tasnim.*)

sukr al-jam': The intoxication of union. This is the "drunkenness" which is experienced in the pure union which has no trace of separation (individuality).
(See *"aw adna"; jam' al-jam'; "qaba qausayn"; wasl.*)

sukun: Silence or stillness. This is the great silent stillness of the Essence to which the hearts of the lovers of Allah yearn to return.
(See *adh-dhatiyun; kalam; kalam-i-dhati; kalam-i-tafsili; mi'raj at-tahlil; "as-sufi lam yukhlaq"; 'uruj at-tarkib.*)

Sulaiman: The Prophet Solomon (Peace be upon him) through whose Word descended the Wisdom of the Merciful Beatitude *(al-hikmat ar-rahmaniyyah)*.

sultan: King. The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the *sultan* of all of

humanity, but only those who love him with an unconditional love know that he is King.

(See *"ana Ahmad bila mim"; AHMAD; fana' fi-rasul; ghulam; habibullah; al-haqiqat al-Muhammadiyyah; maula; MUHAMMAD; MUSTAFA; qadam rasul; QASIM; Sayyiduna.*)

suluk: Travelling or Wayfaring. *Suluk* is journeying along the Spiritual Path of Return to the Source. It is the methodical travelling, through the states and stations, under the direction of a Spiritual Master *(Shaykh, Murshid, Pir)*. The one who travels is the *salik*. The advance of the slave *(al 'abd)* towards Allah is really the advance of Allah towards His slave. "Verily, I desire them more than they desire Me" says the beautiful *Hadith Qudsi*.

(See *bay'ah; dervish; idhn; isti'dad; murid; murshid; mutasawwif; al-mutawassitun; nafs; safar; sayyidi; sayr; salik; silsilat.*)

sunna: The profound Science of Beautiful Moral Behaviour based upon the "beautiful model" *(uswa hasana)* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Following the form of, and contemplating the meaning within, the *sunna* are the most profound ways in which man can prepare himself to receive Divine Knowledge.

(See *deen; huda; husn al-akhlaq; ma'na; nabi; al-Qur'an; rasul; sura; uswa hasana.*)

sunna hasana: A good custom. "If a person sets down in Islam a good custom *(sunna hasana)* which is put into practice, he will have written for him the wage of those who put it into practice, while nothing will be diminished from their wages." *(hadith)*

(See *bid'at hasana; sunna; umma.*)

sur: Fortress or rampart. The Fortress *(sur)* which the slave enters to gain Eternal Protection is "There is no god, only Allah" *(la ilaha illa'llah)*. The Foundation *(asas)* upon which this Impenetrable Fortress is built is "Allah". The Door *(bab)* to the Fortress is "Muhammad is the Messenger of Allah" *(Muhammadan Rasulullah)*, and the Key *(miftah)* to the Door is "There is no power and no strength except in Allah" *(la hawla wa la quwwata illa billah)*. The Foundation and the Fortress and the Door and the Key form the Noble Stronghold *(tahsin ash-Sharif)* within which the slave of Allah is safe.

(See *al 'abd; asas; bab; la hawla wa la quwwata illa billahi al-'Ali, al-'Azim; la ilaha illa'llah; miftah; Muhammadan Rasulullah; tahsin.*)

sura: Form. The outer form of an entity or thing is what conceals its inner meaning *(ma'na)*. Revelation is the outer form whose meaning is Allah's Knowledge of Himself and His creation. Tearing away the veil of form to reveal the meaning within is the work of

Tasawwuf. The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) prayed, "O! my Allah, show me things as they are in their reality".
(See *ahl al-kashf wa'l-wujud; "Allahumma arana haqaiq al-ashya kama hiya"; hijab; kashf; ma'na; wujud.*)

sura mahsusa: A sensory form or what is perceived by the senses. The Realm of Imagination is the "place" where meanings can take on sensory form.
(See *khayal; mithal; ruy'ah.*)

al-suratu al-Muhammadiyyah: The Muhammadan Form. Allah created the Form of Muhammad from the Light of His Name, the Almighty Maker *(al-Badi'u'l-Qadir)*. The Allah regarded it with His Name, the All-subduing Giver *(al-Mannanu'l-Qahir)*, and then Allah displayed Himself to it in His Name, the Gracious Pardoner *(al-Latifu'l-Ghafir)*. From *al-suratu al-Muhammadiyyah* the cosmos was created. "I am from the Light of Allah and the whole world is from my light."
(See *"ana Ahmad bila mim"; al-haqiqat al-Muhammadiyyah; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA; nur Muhammadiyya.*)

suwar: Forms. All things within the cosmos are forms behind which are meanings.
(See *hijab; ma'na; sura.*)

suwar jasadiyya: Corporeous forms of imaginal objects which are witnessed in the World of Imagination.

suwar al-rabbaniyya: Lordly forms. This term is synonymous with the Divine Names.

T

ta'ah: Obedience. The one who wants to know Reality must strive in all his acts of obedience until Allah becomes his hearing, his seeing and all of his other faculties. Obedience to, and supreme respect of, the Sacred Law *(shari'a)* is essential from the outset on the Spiritual Journey and throughout the entire life of the knower and lover of Allah. The degree of the ***murid's*** obedience towards the ***Murshid*** clearly indicates the intensity of his sincerity and yearning for Allah. "Obey Allah and obey the Messenger" (***al-Qur'an*** 4:59) and "He who obeys the Messenger obeys Allah" (***al-Qur'an*** 4:80). Such true obedience is a Divine Gift and a Grace of Allah to His slave. Obedience is initially motivated by fear of punishment, but ultimately it is through pure, unconditional and selfless love of Allah and His Beloved Muhammad (May the Blessings of Allah be upon him and Peace).

(See ***al 'abd; adab; amanat; 'ishq; kamal; khawf; mu'amalat; murid; murshid; 'ubuda.***)

ta'ajjub: Wonder. When the veils are removed and the slave sees Allah established in all places and at all times. When the slave has been annihilated in the Source and then returned to the humanity to work in the Way of Allah. When Allah is seen in all faces and heard in all voices. When "Withersoever ye turn there is the Face of

Allah" (*al-Qur'an* 2:115) becomes a reality, then will the eyes of the slave be filled with wonder! .

(See *al 'abd; 'arifin; "Allahumma arana haqaiq al-ashya kama hiya"; 'Ayn al-Kafur; baqa'; fana'; fi sabilillah; al-haqiqat al-Muhammadiyyah; hayrah; hijab; 'ishq; kashf; sama'; Tasnim; wajd.*)

ta'alluh: Deification or deiformity. This term indicates the condition when the slave becomes drowned in the Name ***Allah.*** Here there is no seeing and no hearing and no speaking. All is Allah. All of the senses have been spiritualized and the slave "sees without eyes", "hears without ears", "speaks without a tongue".

(See *al 'abd; baqa'; dhikrullah; fana'; hayat ash-sha'ur; hubb al-fara'id; hubb an-nawafil; insan al-kamil; kamal; mujahadah; nafs; qurb; qurb al-fara'id; qurb an-nawafil.*)

ta'alluq: Connection or firm adherence. *Ta'alluq* signifies a relationship, such as that which exists between an attribute and its object, or a name and its effect. When considering "Self-annihilation" *(fana')* as three distinct stages, *ta'alluq* occupies the third stage. This indicates that the knower of Allah remains firmly attached to the essential property of sainthood *(wilayah)* and is never separated from it in any situation. The first and second stages of *fana'* are *takhalluq* and *tahaqquq.*

(See *al 'abd; fana'; tahaqquq; takhalluq; 'ubuda; wilayat.*)

ta'ayyun: To be or to become an entity. *Ta'ayyun* is self-determination or entification or individualisation. This term is applied to the process of descent through which Pure Being gradually becomes qualified. Man is Absolute Being limited by *ta'ayyun* ("individualisation").

(See *al-hadarat; mi'raj atitahlil; mi'raj at-tarkib; tanazzul.*)

ta'ayyun awwal: The First Entification or the First Epiphany or the First Determination or the First Descent. This is the World of Invincibility *(jabarut),* the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah),* the Inscribed Book *(al-kitab al-mastur).* Its other Names include "Or Nearer" *("aw adna"),* the Veil of Grandeur *(hijab al-'izzah)* and True Love *('ishq-i-haqiqi).*

(See *"aw adna"; al-haqiqat al-Muhammadiyyah; hijab al-'izzah; 'ishq-i-haqiqi; jabarut; al-kitab al-mastur.*)

ta'ayyun jasadi: Self-determination of Being in corporeal bodies.

(See *jasad.*)

ta'ayyun mithali: Self-determination of Being in imaginal forms.

(See *mithal.*)

ta'ayyun ruhi: Self-determination of Being in souls.

(See *ruh.*)

ta'ayyun thani: The Second Entification or Second Epiphany. This is the Angelic Realm *(al-malakut)* and is also known as the Imagination *(khayal)*, "The Lote Tree of the Uttermost Boundary" *(sidrat al-muntaha)*, the Breath of the All-Merciful *(nafas ar-rahman)* and the Cloud *(al 'ama)*. This is the Supreme Isthmus *(al-barzakh al-a'la)*.
(See *al-barzakh al-a'la; nafas ar-rahman.*)

tab': Nature or imprint. This term signifies the sum total of the peculiarities which are impressed into something, i.e. a thing's characteristics, temperament or constitution.

tabaddul: Continual change. The heart *(qalb)*, and everything else within creation, undergoes continual change in each moment. Through keeping watch *(muraqabah)* over his heart the knower *('arif)* comes to the knowledge of continual change *(tabaddul)* and this knowledge takes him to Knowledge of Allah.
(See *afada; ayat; khalq jadid; la takrar fi'l-tajalli; muraqabah; qalb; tajdid al-khalq fi'l-anat.*)

tabattul: Constant devotion. *Tabattul* is a characteristic of the Men of Allah who are known as "the worshippers" *(al-'ubbad)*.
(See *al-'ubbad.*)

al-taba'i': The natures (heat, cold, wetness and dryness) which make up a person's constitution and which undergo change under the influence of a spiritual state *(hal)*.
(See *ahwal.*)

tabi': A follower. This term refers to the one who is a "follower" of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). A follower strives to emulate his perfect and beautiful character. A friend of Allah *(wali)* is always a "follower" *(tabi')* of the Prophet Muhammad and is never independent of his guidance. To be a true *tabi'* is to be greatly blessed. To be utterly dependent upon our Master, Sayyiduna Muhammad, is a gift from Allah.
(See *afada; ghulam; al-Kawthar; MUHAMMAD; MUSTAFA; qadam rasul; salawat; uswa hasana; wali.*)

al-tabi'a: The Nature. This is one of the names by which the Supreme Isthmus *(al-barzakh al-a'la)* is known. Nature is called the "highest and greatest mother" *(al-umm al-'aliyat al-kubra)* because she is the one who gives birth to all things whilst remaining herself unseen. Through her receptivity all of the existent things become manifest. When Nature is envisaged as working within the cosmos she is called the "second mother" or "daughter of the Greatest

Nature" *(al-tabi'at al-'uzma)*.
(See *al-barzakh al-a'la*.)

al-tabi'at al-kull: The Universal Nature which is the Supreme Isthmus. It is synonymous with the Breath of the All-Merciful *(nafas ar-rahman)*. It is the forever invisible material which allows everything below the world of spirits to become manifest. Nature is the "highest and greatest mother" *(al-umm al-'aliyat al-kubra)*, who gives birth to all things.
(See *nafas ar-rahman*.)

al-tabib al-ilahi: The divine physician. *Al-tabib al-ilahi* is one of the *Sufi* Masters, an Inheritor of the Holy Prophet Muhammad. Through possessing insight into his *murids'* spiritual conditions he is able to dispense the correct medicine, in the correct dosage, which will bring about inner balance and harmony to each unique *murid*.
(See *inhiraf; i'tidal; al-mizan; murshid; nash'a; niza'; riyada; safiaf al-akhlaq; salam; shahwa; shifa*.)

ta'bir: Interpretation or "crossing over". An example of such "crossing over" is that of the intepreter of a dream who crosses over from the sensory form of the dream to the hidden meaning. The interpreter *(mu'abbir)* then gives expression *('ibarah)* to the inward sense.
(See *'ibarah; mu'abbir; ruy'ah*.)

tadalli: Coming down. This is the descent of Allah to a mutual waystation *(munazala)*. Allah's slave, having attained that same waystation through drawing close *(tadani)*, now has vision of Allah.
(See *mi'raj*.)

tadani: Coming close. This is the ascension of those who are brought closest to Allah *(al-muqarrabun)*.
(See *al-muqarrabun*.)

tadbir: Governing or arranging. The spirit governs the body in two ways. Firstly in a manner which is intrinsic and of its very essence, and secondly in a manner which must be acquired through spiritual maturity and conscious effort. The spirit governs the body by directing it in the Path of self perfection. To attain to Knowledge of Allah the slave is required to abandon the governing and arranging of things for himself.
(See *al 'abd; alam saghir; insan kabir; insan al-kamil; jism; al-rabb; ruh*.)

tadhakkur: Remembrance or recollection.
(See *"ana jalisu man dhakarani"; dhakir; dhikrullah*.)

tadyi' al-waqt: A waste of time. Allah created the creation purely to enable man to know Allah. Therefore, the pursuit of a knowledge of what is "other-than-Allah" is "a waste of time".

tafadul: Ranking in degrees of excellence or hierarchy. The cosmos (or existence) is a ranking in degrees of excellence (or hierarchical order) in every quality and attribute. No two things are alike. It is in the degree of his Knowledge of Allah that man rises in excellence and perfection.
(See *amanat; 'arifin; ahl Allah; hayawaniyah; insan al-kamil; kafir; kamal; makan; makanah; al-malamtiyya; maratib; ma'rifa; munafiq.*)

tafakkur: To reflect or meditate upon things. The root of all engendered things is the Most Beautiful Names of Allah *(asma' al-husna)*. Therefore *tafakkur* is connected to them, not to the Essence.
(See *al-asl al-ilahi; asma' al-husna; dhat; al-fikr; mustanad.*)

tafrid: Isolation or inward solitude. *Tafrid* is the slave's detaching himself from everything except the Truth which is within him.
(See *halawa; jalwa; khalwa.*)

tafriqa: Separation or dispersion. *Tafriqa* is a state when the mystic becomes conscious of himself as an individual and returns to himself after the ecstasy of intoxication with the Beloved. The highest degree of "knowing Allah" *(ma'rifa)* is the combining of "gatheredness" (or union) *(jam')* with "separation" *(tafriqa)*.
(See *al 'abd; 'Ayn al-Kafur; baqa'; fana'; jam' al-jam'; jam' u tafriqa; al-muqarrabun; sahw; sama'; sukr; Tasnim; wajd.*)

tafsil: Differentiated mode. The Divine Attributes manifest themselves in a boundlessly differentiated mode within the cosmos. The root of the cosmos is Allah, and the cosmos itself is the manifestation of the Divine Names. All that we actually see is the Names. The human is the outward form of all of the Names in undifferentiated mode *(ijmal)*, and the cosmos is the outward form of the Names in differentiated mode *(tafsil)*.
(See *asma'; ijmal; insan al-kamil; ma'na; sura.*)

taghadhdhi: Nourishment. *Taghadhdhi* is that which is provided by food and spreads its benefits throughout the entire body. The engendered things take their nourishment from the Divinity, upon Whom they depend for their existence and the Divinity takes Its nourishment from the engendered things through whom It becomes manifest.
(See *ghidha.*)

tahakkum: Governing control. This is an attribute of the friends of Allah. It designates an inward spiritual and mental activity that may bring extraordinary events into existence.
(See *awliya; himma; karamat.*)

tahalli: Adornment. *Tahalli* is to become adorned with the Divine Attributes. However, the most complete and the purest adornment is to be adorned with the attributes of slavehood. Slavehood *('ubuda)* is that total and complete servitude which contains not the slighest hint of Lordship *(rabbaniyya)*. The slave, adorned *(tahalli)* with his own slavehood, sits within his own immutability, which is pure non-existence within the Knowledge of Allah. To be "no thing" *(la shay')* is to be adorned *(tahalli)* with the perfection *(kamal)* of slavehood *('ubuda)*.
(See *al 'abd; "aw adna"; insan al-kamil; kamal; la shay'; laylat al-mi'raj; rabbaniyya; 'ubuda; uswa hasana.*)

tahaqquq: Realization. This is a characteristic of the Verifiers *(al-muhaqqiqun)*. When considering the three stages of "self-annihilation" *(fana')* this realization *(tahaqquq)* occupies the second stage. It is here that the mystic has his essence *(dhat)* annihilated and then "realizes" in himself his being one with the Absolute.
(See *'arifin; dhat; fana'; al-muhaqqiqun; ta'alluq; takhalluq.*)

tahawwul: "Self-transmutation" or to change from one situation to another. Allah is constantly transmuting Himself within His Self-disclosures. The root of this *tahawwul* is the diversity of the Divine Names. It is only the knower of Allah *('arif)* who sees Allah everywhere and at all times. The *'arif* never denies Allah in any form, place, time or situation, here or there, ever! His respect for each form, place, time and situation is perfect because it is based upon his knowledge of Allah's "Self-transmutation" *(tahawwul)*.
(See al 'abd; adab; al-adib; al-adib al-ilahi; al-'arif; asma'; hal; hikma; kamal.)

tahqiq: Verified. The perfect knowers of Allah, who are the Verifiers *(al-muhaqqiqun)* and the People of Blame *(al-malamatiyya)*, have verified the knowledge which they have received through following the authority *(taqlid)* of the Sacred Law. Therefore *tahqiq* completes and perfects *taqlid*.
(See *al-malamatiyya; al-muhaqqiqun; taqlid.*)

tahsin ash-Sharif: The Noble Fortification or Stronghold. This Noble Fortification has a strong Foundation *(asas)*, upon which is built an Impenetrable Fortress *(sur)* to which there is a Door *(bab)* and a Key *(miftah)*. Within this Noble Fortification the slave of Allah is Eternally Protected.
(See *asas; bab; miftah; sur.*)

taj: Crown. The Crown is worn by the King *(sultan)* and the King is Sayyiduna Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace).
(See *Haram ash-Sharif; "laulaka, laulaka ma khalaqtu'l-aflaka"; MUHAMMAD; MUSTAFA.*)

tajalli: Self-disclosure. *Tajalli* means Allah's unveiling of Himself to His creatures. The Divine Self-disclosures are never repeated and they are never ending. They are the lights of the Unseen which are unveiled to hearts. They are the "signs" which Allah has placed within ourselves in order that He may be seen. Each *tajalli* pours more light and still more light upon whomsoever it falls, for Eternity. The mountain of the *nafs* is blown to pieces in the *tajalli* of Allah. The differences that occur within the various *turuq* do not indicate disagreement or argument amongst the Masters. Each human is unique, and each *tajalli* is utterly unique, therefore no two people ever experience the same *tajalli*. But, those who have "tasted" know, and those who have not tasted do not know. *Tajalli* is beyond words. *Tajalli* is bewilderment *(hayrah)*.
(See *ahl al-kashf wa'l-wujud; 'arifin; hairah; dhawq; hayrah; fath; kashf; mahall; majla; al-mazahir al-ilahiyya; mazhar; mukashafa; tabawwul; wujud.*)

tajalli ghayb: Self-manifestation in the Invisible. This is the Self-manifestation of the Essence within Itself. Here is "where" the Absolute reveals Itself to Itself. This is the First Appearance of the Self-consciousness of the Absolute. This Self-manifestation of the Absolute is also called "The Most Holy Emanation" *(al-fayd al-aqdas)*.
(See *al-fayd al-aqdas; al-ghayb.*)

tajalli shahadah: Self-manifestation in the visible. This refers to the phenomenon of the permanent archetypes coming out of the stage of potentiality into the outward, visible realm. This is the actualization of the archetypes in concrete forms. *Tajalli shahadah* is also called "The Holy Emanation" *(al-fayd al-muqaddas)*.
(See *al-a'yan al-thabita; al-fayd al-muqaddas.*)

tajassud: Embodiment or corporealization. Within the realm of Imagination the friends of Allah see in their visions the "embodiment" of an angel, a Prophet or even Allah Himself. The cosmos itself consists of non-existent meanings which are "embodied" in Manifest Being.
(See *khayal; ma'na; mithal; sura; ruy'ah.*)

tajassud al-awrah: Corporealization of the spirits which takes place within the imaginal realm.
(See *khayal.*)

tajdid al-khalq fi'l-anat: The renewal of creation at each instant. This is an incessant outpouring of Being into the manifest realm. The one with the preparedness to receive this perpetual irradiation of the Essence, realizing the ceaseless revelation and constant renewal within himself, is a Verifier and Knower of Allah.
(See *afada; 'arifin; al-haqiqat al-Muhammadiyyah; isti'dad; khalq jadid; khawatir; al-muhaqqiqun; muraqabah; nur Muhammadiyya; qalb.*)

tajdid al-khalq bil'-anfas: The renewal of creation at each breath. Through the Mercy of the Breath of the All-Merciful *(nafas ar-rahman)* a super abundance of Being "overflows" *(afada)* into the cosmos.
(See *afada; al-haqiqat al-Muhammadiyyah; khalq jadid; nafas; nafas ar-rahman; rahma.*)

tajrid: Detachment and complete disengagement from everything other-than-Allah, within the heart *(qalb)* and within the secret *(sirr)*.
(See *hayat ash-sha'ur.*)

takabbur: Arrogance or pride.
(See *nafs.*)

takalluf: To be burdened or to take trouble. There is no heavier burden or greater trouble than one's own self, because the man who is occupied with his own self is far away from Allah.
(See *asva; bu'd; dhikrullah; ad-dunya; jahannam; ma siwa Allah; nafs; nafs al-ammara; nafs al-kamila; nar; qurb.*)

takawwun: To "come to be", which results from the Divine Command "Be!" *(Kun!)*. This means that a thing acquires the property of being a locus of manifestation for Allah. This "coming to be" *(takawwun)* is an act of the thing not an act of Allah, because it is the thing's response to the Divine Command.
(See *"Alastu birabbikum"; al-a'yan al-thabita; ka'inat; karb; raha.*)

takhalli: Withdrawal or retreat or seclusion. Through desiring nearness *(qurb)* to Allah, the slave must seclude himself by withdrawing from everything that distracts him from Allah.
(See *"ana jalisu man dhakarani"; dhikrullah; halawa; khalwa; jalwa; al-muqarrabun; qurb; uns.*)

takhallul: Intimate penetration and permeation and assimilation of the Divine Attributes into the slave. It is this *takhallul* which gives the lover "no rest for his limbs and no sleep for his eyes". Every atom of his being has been activated to Life through his sincere and total dedication to the Remembrance of Allah. "I am sitting with the one who remembers Me." The one with *takhallul* is the true *dhakir.*
(See *"ana jalisu man dhakarani"; dhakir; hayat; khalal; khalil.*)

takhalluq: Assuming the (Divine) character traits. The alchemical activity of the spiritual work *(awrad)* given to the *murid* by his *Murshid,* is the transformation of the base character traits *(safiaf al-akhlaq)* into the Noble Character Traits *(husn al-akhlaq)*. When considering the three distinct stages of "self-annihilation" *(fana')*, *takhalluq* occupies the first stage. This is when the mystic has all of his human attributes annihilated and in their places he assumes, as his own, the Divine Attributes.
(See *al 'abd; awrad; fana'; al-haqiqa; husn al-akhlaq; safiaf al-akhlaq; ta'alluq; tahaqqnq; uswa hasana.*)

al-takhalluq bi akhlaq Allah: Assuming the character traits of Allah. This is synonymous with assuming the traits of Allah's Names *(al-takhulluq bi asma' Allah)*.
(See *takhalluq.*)

al-takhalluq bi'l-asma': Assuming the character traits of the Names.
(See *takhalluq.*)

al-takhalluq bi asma' Allah: Assuming the traits of Allah's Names. This is synonymous with assuming the character traits of Allah *(al-takhalluq bi akhlaq Allah)*.
(See *takhalluq.*)

al-takhalluq bi'l-asma' a'-ilahiyya: Assuming the traits of the Divine Names.
(See *takhalluq; tashabbuh.*)

takhlil: "Wetting, through and through." This term refers to the knower who has been thoroughly drenched with the Love of Allah. This is a quality of the Station of Intimate Friendship *(khullah)*.
(See *khullah.*)

takhliyah: Emptiness. Before the purification of the heart *(qalb)* and the secret *(sirr)* are achieved there must be an emptiness *(takhliyah)*. Such an emptiness is attained ultimately through the Grace of Allah but also through the sincere observance of the spiritual work *(awrad)*. And one must be in a state of inward emptiness before the heart can be filled with the Lights of Knowledge which are contained within *al-Qur'an*. The slave is bereft and poor, destitute and in need of Allah. He is empty of everything save Love of Allah.
(See *al 'abd; faqir; 'ishq; mahabbah; miskin; muflis; uswa hasana.*)

takwin: "Bringing to be" or "making manifest" or "coming into existence". This is an Attribute of Allah which becomes manifest within His friends. However, if they are among the Great Men, their courtesy towards Allah will prevent them from exercising this Divine Attribute of *takwin* and they will cling to their slavehood *('ubuda)*.
(See *al 'abd; adab; al-adib; himma; karamat; 'ubuda.*)

talab: To enquire or to ask or to demand. The states *(ahwal)* of the entities demand *(talab)* the Divine Names. And the Divine Names demand relationships *(idafa)* because the Divine Names are what makes the cosmos manifest. The new traveller *(salik)* on the Spiritual Path is full of enquiries and demands. As he travels his demands decrease in accordance with the perfecting of his courtesy *(adab)*, and his tongue becomes less active with questions as bewilderment *(hayrah)* takes hold of his heart.
(See *adab; adab-dhatiyun; asma'; hayrah; idafa; istilah; kalam-i-tafsili; kalam-i-dhati; sukun.*)

taladhdhudh: To take pleasure in. Sometimes it is part of Allah's deception *(makr)* to His slave when He permits him to take pleasure in a particular state. In looking upon the state as something arising from his own self the slave displays discourtesy towards Allah. At such a time the slave should supplicate " My Lord, increase me in knowledge!" so that he may be transferred from the state in which he took pleasure and in which he displayed discourtesy *(su al-adab)*.
(See *al 'abd; adab; makr; "Rabbi zidni 'ilma"; su al-adab.*)

talaqqa: Receiving the knowledge which descends upon the slave from Allah. Such a "receiving" is not a "taking". The hands of the slave are upturned and opened in readiness to "receive" whatever Allah Wills to send. The hands should never reach forward in expectancy to "take" these gifts from Allah. The Divine Mercy *(rahma)* pours down like rain. The drops fall into the opened hand. Grasping fingers cannot catch them.
(See *al 'abd; adab; du'a; rahma; su al-adab.*)

talbis: A quality of deception. The *talbis* where the appearance of a thing is contrary to its reality is a deception which cannot belong to anyone except Allah. The traveller is duped *(talbis)* when he becomes tempted, by *shaytan* or by his own self, into believing that the following of the Sacred Law is no longer necessary for him.
(See *al 'abd; makr; nafs; shari'a; uswa hasana.*)

talaqqi: To receive. The courtesy *(adab)* of the Spiritual Journey *(suluk)* is for the slave to climb towards Allah and for Allah to receive *(talaqqi)* him.
(See *al 'abd; adab; al-rabb; suluk; talaqqa.*)

talib: A seeker on the Spiritual Path. He is also called *mutasawwif*. He is the one who strives, through self-mortification, to reach the level of the *Sufis*. He is *not* a *Sufi*.
(See *mujahadah; mutasawwif; riyada; sufi; as-sufi lam yukhlaq.*)

talib al-akhira: "He who seeks the next world." The one who seeks the next world must turn to the Sacred Law and follow the guidance of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The Straight Path *(sirat al-mustaqim)* of *al-Islam* will take him to Paradise. Such a seeker desires the rewards and pleasures of the next world.
(See *ahadith; huda; al-islam; nabi; al-Qur'an; shari'a; sirat al-mustaqim; sunna.*)

talib Allah: "He who seeks Allah." The one who "knows" seeks nothing but Allah. His love *('ishq)*, his yearning *(shawq)*, his worship *('ibada)*, his life *(hayat)*, his death *(maut)* are purely, totally and unconditionally for Allah Almighty. He is the slave of Allah.
(See *al 'abd; al-'arif; 'ashiq; hayat; himma; 'ibada; 'ishq; maut; shawq; 'ubuda.*)

talib ad-dunya: "He who seeks this world." This is the seeker of earthly pleasures and delights. Such a one has no awareness of his inherent need for guidance. He is a follower of his own whims and fancies. He is under the control of the Misguider, *shaytan*. His animal self has him within its suffocating grip.
(See *asfali-safalin; Iblis; idlal; inhiraf; jahannam; kafir; nafs al-haywaniyya; nar; shaqa'; shaytan.*)

talib al-maula: "He who seeks the Lord." The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the Lord of the people who love him and follow him. The one who seeks *Maulana* Muhammad al-Mustafa knows that he may only reach Allah through him. Seeking Muhammad al-Mustafa is seeking Allah. The Holy Prophet said, "I am Ahmad without the M".
(See *"ana Ahmad bila mim"; fana' fi-rasul; ghulam; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; Maulana; MUHAMMAD; MUSTAFA; Sayyiduna; tabi'; wasila.*)

talwin: Variegation or transformation. *Talwin* indicates the condition of the slave when shifting from state to state. This is the most perfect of stations in which there is no stopping and no resting. The Verifiers attain to the station of "stability in variegation" *(al-tamkin fi'l-talwin)*.
(See *la maqam; al-malamatiyya; al-muhaqqiqun; al-tamkin fi'l-talwin.*)

tama': Self-interest. As long as self-interest exists there can be no sincerity *(ikhlas)*. Worship through *tama'* is performed with the expectation of reward. Worship inspired by *ikhlas* is service to Allah.
(See *'ibada; ikhlas; nafs; niyya.*)

tamam: Completion. *Tamam* is the condition of an entity whose creation is lacking in nothing. An entity can have this completion without having perfection. However, perfection implies completion.
(See *hayawaniyah; insan al-kamil; kamal; martaba.*)

tamaththul: To become imaginalized or "to appear in the image of". This refers to "events" such as when the Archangel Jibrail (Peace be upon him) became imaginalized "as a man without fault" to the Virgin Mary (Peace be upon her). The Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) said, "Satan cannot become imaginalized *(tamaththul)* in my image". The blessed one who sees Rasulullah in a dream-vision *(ruy'ah)* really sees him. Without doubt, he has seen the Master al-Mustafa.

(See *mithal; ruy'ah.*)

tamkin: Stability or fixity. The station *(maqam)* of stability *(tamkin)* is opposite the station of variegation *(talwin)*. Some consider the station of stability to be superior to variegation, however, the Verifiers and Perfect Knowers of Allah are not limited by either of these stations. In them the two are combined. They are the Perfect Ones who possess "stability in variegation" in accordance with Allah's never-ending Self-transmutations *(tahawwul)*.

(See *'arifin; la maqam; al-malamatiyya; al-muhaqqiqun; tahawwul.*)

al-tamkin fi'l-talwin: "Stability in variegation." The state of Perfection *(kamal)* is that of "stability in variegation" *(al-tamkin fi'l-talwin)* which is the state of the Perfected Ones, those who have arrived *(ahl al-wusul)*.

(See *talwin; tamkin.*)

tanaffus: The breathing. This refers specifically to the Divine Breathing, which is synonymous with the Word of Command "Be!" *("Kun!")*. Allah's "breathing out" is His "sending out" what was in His Interior to the Exterior by means of the Word "Be!". Allah Himself then comes to exist in the Exterior.

(See *ayat; al-haqiqat al-Muhammadiyyah; harf; kalam; kitab; nafas; nafas ar-rahman; sukun; tanazzul.*)

tanazzul (tanzil): The Descent of Being by means of the Divine Revelation. This is the descent of the Absolute from Total Inwardness, through the various degrees, to Outward Manifestation. The beautiful *Hadith Qudsi* says, "I was a Hidden Treasure and I loved to be known and so I created the creation, and then I became known". Man's descent through the Five Presences, from inward non-manifestation within the Knowledge of Allah to outward manifestation within the world, is known as "the spiritual ascent of composition" *('uruj at-tarkib)*. His Return Journey back through the Five Presences to Allah, is known as "the spiritual ascent of decomposition" *(mi'raj at-tahlil)*. The Divine Revelation makes Its Descent *(tanazzul)* in order for man to ascend along that Pure Radiation of Divine Light back to the Sacred Source. "Allah took a handful of His Light and said to It 'Be! Muhammad.' And It was."

The descent *(tanazzul)* of Being is through the Holy Prophet Muhammad himself, through his Reality *(al-haqiqat al-Muhammadiyyah)*. And the ascent to Being is through the Holy Prophet. Allah Almighty becomes "known" through His Beloved Prophet Muhammad. May Allah Bless him and give him Eternal Peace.

(See *AHMAD; "ana Ahmad bila mim"; al-hadarat; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; laylat al-mi'raj; MUHAMMAD; MUSTAFA; nur Muhammadiyya; qadam rasul; Rasulullah; sukun.*)

tanfis: To air or to comfort or to cheer up or to relieve or to remove sorrow. And all of this "comes to be" through the Breathing of Allah.

(See *tanaffus.*)

tanzih: Incomparability or Transcendence or Unknowableness or Remoteness. *Tanzih* is to declare that Allah transcends every quality or attribute possessed by His creatures. The word *tanzih* derives from the word *nazzaha*, which means "to keep something away from anything contaminating or impure". The rational faculty *(al-'aql)* declares Allah's Incomparability, but this is only half of the Absolute Truth, because Allah has both Transcendence and Similarity *(tashbih)*. Allah says in *al-Qur'an*, "Nothing is like Him" (42:11). This is Allah's Incomparability *(tanzih)*. But the same verse continues, "and He is the Hearing, the Seeing". This is Allah's Similarity *(tashbih)*. The Absolute Truth is Allah's Incomparability and His Similarity. The "knowers through Him" *(al-'arifun bihi)* know Allah through Allah, by combining the declaration of His Incomparability *(tanzih)* with the affirmation of His Similarity *(tashbih)*. Allah as the Essence Itself is Utterly Incomparable, whilst Similarity is attributed to Allah as the Divinity.

(See *'arifin; furqan; Haram; jalal; jamal; al-Qur'an; tashbih.*)

taqabul: Contrariness or opposition. The Name *Allah* is the "totality of the contrary Names" *(majmu' a'-asma' al-mutaqabila)* and Knowledge of Allah is gained through the very fact that He brings opposites together.

(See *al-'aql; tawhid; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

taqallub: Fluctuation or alteration or transformation or change. The heart *(qalb)* is that which constantly fluctuates, undergoing never-ending transformations, and it is the heart that contains Allah. Through keeping watch *(muraqabah)* over their hearts the knowers have come to know that Allah is Unknowable.

(See *khalq jadid; la takrar fi'l-tajalli; muraqabah; qalb; sama'; tahawwul; tajdid al-khalq fil-anat; tajalli.*)

taqdir: To ordain. *Taqdir* is to establish and define the states of the things before they come into existence in this world.
(See *qada'; qadar.*)

taqdis: Sanctification and holiness. The friends of Allah are those who are Alive in Allah. Through the Grace of Allah all of their senses have been spiritualized. The friends of Allah have attained to holiness. The Most Sanctified of all creation is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).
(See *"aw adna"; awliya; Haram ash-Sharif; hayat ash-sha'ur; kamal; "qaba qausayn"; wilayat.*)

taqdis al-qalb: Sanctifying the heart. This sanctification is attained through meditation and a total turning towards the Remembrance of Allah *(dhikrullah).*
(See *"ana jalisu man dhakarani"; dhakir; himma; khalwa; an-ni'mah.*)

taqlid: Following authority. Man should only ever follow Allah's Authority. The "Verifiers" *(al-muhaqqiqun),* who are the highest category of the friends of Allah, have verified *(tahqiq)* the knowledge gained through following Allah's Authority.
(See *al-muhaqqiqun.*)

taqwa: Godfearingness. Without *taqwa* man cannot attain to direct "tasting" *(dhawq)* or "unveiling" *(kashf).* When faith and practice are combined with godfearingness then knowledge will be gained. The *hadith* says, "To fear Allah is the highest wisdom".
(See *'amal; buraq; haybah; najat.*)

taqyid: Delimitation.
(See *al-khayal al-muqayyad; al-muqayyad.*)

tarab: Delight. The people who dwell in the Garden *(al-jannah)* are in constant delight. Their bliss *(na'im)* is renewed at each succeeding instant, in all their senses and meanings, as the Divine disclosures *(tajalli)* perpetually renew themselves. Such delight is experienced here and now, in this life, by the purified and blessed friends who drink the Wine *(sharab)* of Divine Love.
(See *ahl al-kashf wa'l-wujud; al-jannah; na'im; qawwal; sama'; sharab; tajalli; wajd.*)

taraqqa: The progressive ascent through the spiritual states, stations and knowledges.
(See *ahwal; hal; 'ilm; maqam; ma'rifa; mir'aj; suluk.*)

taraqqi: To ascend or to climb or to advance. It is for us to climb *(taraqqi)* to Allah. It is for Allah to receive *(talaqqi)* those who come to Him.
(See *talaqqa.*)

taraqqi da'im: The everlasting or perpetual ascent of the slave as he travels through the eternal unfolding of Knowledge of Allah.
(See *al 'abd; 'arifin; al-baqa' ba'da 'l-fana'; hayrah; ma'rifa; al-islam; "Rabbi zidni 'ilma!"; ta'ajjub; uswa hasana.*)

tarawhun al-ajsam: The spiritualization of the corporeal bodies. This is an expression used to describe that which takes place in the imaginal realm.
(See *al-barzakh; khayal; ma'na; ruy'ah; sura.*)

ta'rif: The giving of knowledge *(ma'rifa)*. The giving of *ma'rifa* may occur through "unveiling" *(kashf)* or within "dream-visions" *(ruy'ah)* or through "Inspiration" *(ilham)*. The giving of knowledge *(ta'rif)* is distinct from the knowledge gained through reflection *(al-fikr)*.
(See *ahl al-kashf wa'l-wujud; al-fikr; ilham; 'ilm; kashf; ma'rifa; ruy'ah; wujud.*)

ta'rif ilahi: A Divine bestowal of knowledge. Man is born into ignorance *(jahil)*. He does not know why he has been born, what is the purpose of existence, whether his end will be felicitous or wretched. Man is utterly ignorant of Allah's Knowledge of him. Through a Divine bestowal of knowledge *(ta'rif ilahi)* he comes to know those things about which he was ignorant.
(See *huda; jahil; ma'rifa; ta'rif.*)

tariqa: The Way or Path. *Tariqa* is the narrow and steep Spiritual Path to Reality *(haqiqa)*. The qualified seeker can travel this Path only under the direction of a qualified Guide *(murshid, shaykh, pir)*. The name *tariqa* is specific to the Islamic Spiritual Path.
(See *adab al-suhba; amanat; bay'at; idhn; murid; murshid; mustawif; mutasawwif; nafas; safar; salik; sayr; silsilat; suluk.*)

tarjuman: Interpreter. As the lover ascends towards Allah he may be blessed with profoundly beautiful and awesome spiritual experiences and visions, "tastings" and "unveilings". To give verbal expression to these Graces from Allah, and to interpret the mysteries which have been unfolded for him, is to be blessed with yet a further gift of the Divine Grace. To be able to communicate some of this sweetness, even if only the tiniest drop, to another yearning heart is of inestimable value to both the interpreter and the one who hears his interpretation. It may happen that after the *Murshid* has transmitted the Teachings of the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) to certain *murids*, they then, in time, interpret the Wisdom of the Truth for others. Each member of a *tariqa* has his or her specific part to play in the Divine Plan.
(See *'ibarah; isharah; munasaba; simsimah; suhba.*)

tark al-muraqabah: The abandoning of examination. The knowers of Allah have abandoned examination because they know that "Nothing is like Him" and no knowledge of Allah provides any positive quality. Examination *(muraqabah)* forms a decisive part of the struggle in the initial stages of the Spiritual Journey, but as the heart becomes purified and filled with awe *(haybah)* and bewilderment *(hayrah)* and wonder *(ta'ajjub)*, the knower surrenders. "Nothing is like Him" (*al-Qur'an* 42:11).
(See *'arifin; haybah; hayrah; muraqabah; sukr; ta'ajjub.*)

tark at-tark: To "abandon abandoning" or to "quit quitting". This is "to utterly surrender by forgetting poverty, surrender and quitting".
(See *al 'abd; faqr; kamal; istislam; 'ubuda.*)

tasarruf: Free disposal or dispensing. The Perfect Man governs the affairs of the world and controls them by means of the Divine Names. He exercises free disposal throughout the world. This free disposal *(tasarruf)* is the knower's power of bringing events to pass through directing his spiritual energy towards the sphere of possibilities.
(See *himma; insan al-kamil; karamat; al-khalifah; na'ib.*)

tasawwuf: *Tasawwuf* is the Science of the Self. It is based upon the Teachings of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). It is known in the West as *Sufism* or Islamic mysticism. *Tasawwuf* is the acquisition of the noble character traits through purification of the heart. *Tasawwuf* is moral courtesy *(adab)*. The one who aspires to Knowledge of Allah is a *mutasawwif*. The Purified One who has made the Journey of Return, from his lower self to his Higher Self, is a *Sufi*. The Perfect *Sufi*, who is unknown to others, is a *malamatiyya*. The Master of the *malamatiyya*, the *sufis*, the *mutasawwifun*, the believers and the non-believers is the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). *Tasawwuf* is the Science which takes the traveller *(salik)* through the unending degrees of "knowing" Allah. Sayyiduna Muhammad al-Mustafa is the means *(wasila)* by which his followers, lovers and slaves, may attain to Allah Almighty.
(See *adab; ghulam; husn al-akhlaq; al-malamatiyya; murid; murshid; mutasawwif; ma'rifa; nafs; safar; salik; sayr; sufi; suluk; tabi'; umma; uswa hasana; wasila.*)

tasawwur: Conceptualization or "giving form to". The practice of *tasawwur* is integral to the Spiritual Path of *Tasawwuf*. The spiritual endeavours of the *murid* may be permeated with a powerful *barakah* through the practising of *tasawwur*. In forming a mental image of his *Murshid* the *murid* acquires another method of intense concentration. And, because the *Murshid* is the direct link

with the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace), this *tasawwur* fills the *murid's* exterior and interior "space" with the Image of Perfection. When invoking blessings *(salawat)* upon the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace) the *murid's* awareness is heightened through applying the method of *tasawwur;* firstly to the blessed presence of the Prophet, then to his light and his essence and ultimately to his Reality. Through the Infinite Grace of Allah the *murid* is transformed into a lover and slave of Sayyiduna Muhammad al-Mustafa.

(See *barakah; fana'; ghulam; halawa; mujahadah; salawat.*)

tasbih: Glorification. *Tasbih* is to glorify Allah by declaring His Incomparability *(tanzih)*. Allah cannot be glorified through a positive quality because "Nothing is like Him". *Tasbih* is closely connected to *tanzih. Al-Qur'an* says, "Glory be to Allah above what they ascribe (to Allah)!" (37:159).

(See *'azamah; tanzih.*)

tashabbuh: Becoming similar to. Through "assuming the noble character traits" *(takhalluq)* the slave becomes similar to the one who possesses these traits innately, at the very root of his creation. This is the Holy Prophet Muhammad himself (May the Blessings of Allah be upon him and Peace). The slave has to earn *(muktasab)* these character traits in order to "become similar" to Sayyiduna Muhammad al-Mustafa, the "beautiful model" *(uswa hasana)*. In "assuming the character traits of the Names" *(al-takhalluq bi'l-asma')* the slave becomes similar to Allah. It is through this *tashabbuh* that Allah's friends have the power to perform miracles *(karamat)*. However, the Great Friends preserve perfect courtesy *(adab)* towards Allah and cling to their slavehood *('ubuda)* instead of manifesting miracles. The highest form of spiritual realization to which a friend of Allah can attain is that of "The Life of the Senses" *(hayat ash-sha'ur)*. This is the seventh sense where all of his senses are totally spiritualized.

(See *al 'abd; adab; fana'; hayat ash-sha'ur; husn al-akhlaq; takhalluq; uswa hasana; wasila.*)

al-tashabbuh bi'l-ilah: Gaining similarity to Allah. This is synonymous with "assuming the traits" *(takhalluq)*.

(See *tashabbuh.*)

tashbih: Similarity. *Tashbih* is to declare that a certain similarity can be found between Allah and His creation. This *tashbih* is through Allah as "Possessor of the Names". The isthmus *(al-barzakh)* is the ontological locus of *tashbih*. The word *tashbih* derives from *shabbaha* which means "to make or consider something similar to some

other thing". The sensory and imaginative faculties demand, by their very essences, to see Allah, in contrast to the rational faculty which declares Allah's Incomparability *(tanzih)*. The "knowers through Him" *(al-'arifun bihi)* never limit or constrain Allah. They declare Allah's Incomparability *(tanzih)* and Similarity *(tashbih)*, and this is the Absolute Truth. He/not He *(Huwa/la Huwa)*.

(See *'arifin; al-barzakh; Huwa/la Huwa; tanzih.*)

tashri': Law-giving. This is a function specific to the Prophets of Allah (Peace be upon all of them).

(See *nabi; nubuwwa.*)

taslim: Surrender. *Taslim* is pure, total and unconditional surrender to Allah in each moment and under every condition. When it is known, through "unveiling", that each moment **is** Allah, the knower prostrates before the One and Only *(al-Ahad)*, the King *(al-Malik)*, the Most Holy *(al-Quddus)*. *Taslim* is the condition of the true Muslim who has traversed the stages of the Spiritual Journey of Return, ascended the ladder to Knowledge of Allah and transformed his lower self into his Higher Self. "Behold! his Lord said to him [Ibrahim]; 'Surrender!'; he said 'I have surrendered to the Lord of the Worlds'" (*al-Qur'an* 2:131). Those who have realized the Essence *(adh-dhatiyun)* dwell in Total Surrender *(taslim)* and this is bewilderment *(hayrah)*.

(See *al 'abd; ahl al-kashf wa'l-wujud; 'arifin; adh-dhatiyun; al-islam; istislam; muslim; ubuda; uswa hasana.*)

Tasnim: The Supreme Fountain in Paradise from which flows the Pure Wine sealed with musk. "Those who are brought near" *(al-muqarrabun)* drink from *Tasnim*. *Tasnim* is the place of sobriety *(sahw)* after intoxication *(sukr)*, abiding *(baqa')* after annihilation *(fana')*, Divine Knowledge *(ma'rifa)* after Divine Love *("ishq)*. But all is One and all are the Beloved. "None shall drink of *Tasnim* who has not first drunk from *Kafur*."

(See *al 'abd; 'Ayn al-Kafur; baqa'; fana'; 'ishq; ma'rifa; al-muqarrabun; sahw; sukr.*)

tawajjuh: Concentration or attentiveness or "to turn the face towards something". *Tawajjuh* can refer to the spiritual concentration exercised between the *Murshid* and his *murid*. On a higher level of meaning it is Allah's Attentiveness towards the possible thing which brings that thing into existence. Also, through the attentiveness of a Divine Name, the *salik* is drawn towards Allah.

(See *abad al-subba; al-a'yan al-thabita; baqiqat at-tawajjuh; jadhbah; munasaba; nikah.*)

tawajud: Inviting ecstasy or "rushing out to meet ecstasy half way". The *sama'* is one of the most powerful means through which ecstasy may be invited. The lover of Allah always contains an inner movement of yearning towards Allah. When Allah keeps His lover at a distance, this inner movement may be very slight. In his longing to be with his Beloved the lover of Allah will use all the available means to "find" Allah again. This is *tawajud*. The *hadith* says, "Weep, and if ye weep not, then try to weep".

(See *'ashiq; bu'd; 'ishq; qawwal; qurb; sama'; shawq; wujud.*)

tawakkul: Trust. *Tawakkul* is total trust in and reliance upon Allah. It is the rank of the one with Certainty *(yaqin)*. It is a station *(maqam)* in which everything and every affair is entrusted to Allah. Pure *tawakkul* is not "blind faith". It is "Certainty based upon Knowledge".

(See *tadbir; yaqin.*)

tawali': When the lights of Divine Unity *(tawhid)* enter the hearts of the lovers of Allah all other lights are extinguished. These lights *(tawali')* are called "the ascending stars".

(See *nur; nur Muhammadiyya; tajalli; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

tawalla: Turning away. This term signifies the slave's returning to himself after being with Allah. After annihilation *(fana')* in Allah the slave is returned *(baqa')* to himself and to the creation. Were he to remain with Allah the slave would be constantly "mad-in-Allah". Such a condition is not that of the Perfect Ones who "turn away", and are returned, in order to perfect the still imperfect ones. After performing the *hajj* to Holy Mecca the slave turns away and returns to Holy Medina. He is turning away from Mecca and facing Medina. If the slave is to remain in "this world" he must turn away from the Overpowering Majesty *(jalal)* of Mecca. His human condition demands and needs the Sheer Beauty *(jamal)* of Medina. However, were it not for Sacred Medina he would never ever have made the Journey to Sacred Mecca. So, there really is no turning away, for "Withersoever ye turn there is the Face of Allah" (*al-Qur'an* 2:115). This is "perpetuity after extinction" *(al-baqa' ba'da 'l-fana')*.

(See *AHMAD; al 'abd; "ana Ahmad bila mim"; baqa'; baqa' ba'da 'l-fana'; fana'; ghulam; habibullah; hajj; al-haqiqat al-muhammadiyyah; Haram; Haram ash-Sharif; jalal; jamal; majdhub; MUHAMMAD; MUSTAFA; qadam rasul; Rasulullah; sajda; wasila; uswa hasana.*)

tawariq: That which enters the heart, either as glad tidings or with rebuke, during the slave's secret converse with Allah.

(See *bushra; muhadathah; munajat; nur; qalb; tajalli.*)

al-tawassu' al-ilahi: The Divine Vastness. The Self-disclosure *(tajalli)* of Allah never repeats itself because the Divine Vastness forbids repetition. The heart of man has the most tremendous capacity *(wus')* because Allah says in a *Hadith Qudsi*, "the heavens and earth contain Me not but the Heart of My believing slave does contain Me". The lover of Allah invokes blessings upon His Messenger Muhammad al-Mustafa to the vastness and limitlessness of Allah's Knowledge.
(See *la takrar fi'l-tajalli; qalb; salawat.*)

tawba (tauba): Repentance. This is the turning from major sins to obedience. The Spiritual Journey of Return to Allah begins with the awakening of repentance *(tawba)* within the "self".
(See *kaba'ir; nafs; shirk; ta'ah.*)

tawfiq (taufiq): Divine Aid or success. In reality all noble and valuable works are the result of Divine Aid because "there is no success except with Allah" *(wa ma tawfiq illa bi'llah)*. It is Divine Aid that enables the traveller *(salik)* to take each step of the Spiritual Journey. Without Allah we can do nothing.
(See *al 'abd; af'al; 'amal; bay'ah; dhikrullah; nafas; an-ni'mah; rahma; silsilat; shukr; tahsin ash-Sharif; 'ubuda.*)

tawhid (tauhid): Allah's Unity. The Declaration of Allah's Unity, "There is no god, only Allah" *(la ilaha illa'llah)* is the very pivot of *Islam*. Knowledge of the Declaration of Allah's Unity is a light. Yet, Allah Himself is the affirmation of His Unity. Within *Tasawwuf* all existence is One *(tawhid-i wujudi)*. The *Sufis* and the Verifiers *(al-muhaqqiqun)* have realized Allah's Unity within themselves.
(See *ahl al-kashf wa'l-wujud; al-'aql; 'arifin; la ilaha illa'llah; laylat al-mi'raj; al-muhaqqiqun; sidrat al-muntaha; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah; wujud.*)

tawhid-i dhat: Unity of the Essence. The Essence is the Absolute Unknowable and knowledge of It is impossible.
(See *dhat; al-ghayb; laylat al-mi'raj; wahdat-i-dhatiyyah.*)

tawhid-i shuhudi: The Unity of Witnessing. This term is synonymous with the Oneness of Witnessing *(wahdat al-shuhud)*.
(See *mushahadah; shahid; shuhud; wahdat al-shuhud.*)

tawhid al-uluha: Unity of the Divinity. This is Allah. Man can reach knowledge of the Unity of the Divinity, but he cannot reach knowledge of the Unity of the Essence *(tawhid al-dhat)* because the Essence is Unknowable. Only Allah knows Allah as He is in Himself.
(See *"aw adna"; dhat; fana' fillah; al-ghayb; hayrah; ilahiyyah; laylat al-mi'raj; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

tawhid-i wujudi: The Unity of Existence. This term is synonymous with the Oneness of Being *(wahdat al-wujud)*.
(See *ahl al-kashf wa'l-wujud; wahdat al-wujud; wujud.*)

at-tawhil: Turbidity or disorder or disruption. Whilst engaged in the struggle *(mujahadah)* during the early stages of the Journey the traveller *(salik)* will experience periods of turbidity *(at-tawhil)* due to his spiritual imbalances. Turbidity and disruption are the direct result of his immaturity and lack of knowledge. When these periods of *at-tawhil* are traversed with patience *(sabr)*, surrender *(taslim)*, trust *(tawakkul)* and gratitude *(shukr)* the *salik* will gain an increase in Knowledge of Allah.
(See *inhiraf; i'tidal; ma'rifa; mujahadah; al-mutawassitun; sabr; salik; shukr; taslim; tawakkul.*)

at-Tawwab: The Ever-Relenting. One of the Beautiful Names of Allah.

ta'wil: Interpretation. *Ta'wil* means "to take back to the origin" and to discover and explain. *Ta'wil* is beneficial when it does not contradict the basic teachings of *Islam* or weaken the faith of the believers. However, through a lack of Godfearingness *(taqwa)* and also a deficiency in practising their religion *(deen)*, some rational thinkers often employ the *ta'wil* of *al-Qur'an* in an attempt to display the supremacy of reason *(al-'aql)* over faith *(iman)*. But ultimately reason is a fetter which keeps man back from his Unknowable Source. Through the Grace of Allah the "People of Unveiling and Finding" *(ahl al-kashf wa'l-wujud)* are given True Knowledge and insight into *al-Qur'an*. They are the "endless travellers", those who left their reason behind at "The Lote Tree of the Uttermost Boundary" *(sidrat al-muntaha)*.
(See *ahl al-kashf wa'l-wujud; al-'aql; 'arifin; 'ilm; ma'rifa; sidrat al-muntaha.*)

thabat: Constancy or stability. Due to the never-ending Self-disclosures *(tajalli)* and the speed of transmutation *(tahawwul)* there appears to be no constancy and no stability. Yet, sometimes the traveller *(salik)* is moving so fast along the Path of Return to Allah that everything seems to be stable! Sometimes there is blindness, "I can't see anything!" and at other times there is clarity of vision, "I see only Allah!". The Journey is Bewilderment *(hayrah)* and Knowledge is Bewilderment and an increase in Knowledge is an increase in Bewilderment!
(See *hama ust; hayrah; Huwa; Huwa/laHuwa; la takrar fi'l-tajalli; salik; suluk; tahawwul; tajalli; tajdid al-khalq fi'l-anat.*)

thabit: Established or immutably fixed. The archetypes are the immutably fixed entities *(al-a'yan al-thabita)* within Allah's Knowledge.
(See *al-a'yan al-thabita.*)

al-thaqalan: "The two weighty ones." These are the *jinn* and mankind, for whom the Scales were established, in order that they may not exceed the balance. "And He has set up the Balance (of Justice) in order that ye may not transgress (due) balance" (*al-Qur'an* 55:7,8). *Al-thaqalan* have been given "free choice" *(ikhtiyar)* and this freedom has a direct effect upon their ultimate and eternal condition. Either bliss *(sa'ada)* or wretchedness *(shaqa')* result from it. Every existent thing, except the two weighty ones, has a known station. *Al-thaqalan* are required to struggle and exert themselves in order to acquire knowledge.

(See *amanat; huda; idlal; jahannan; al-jannah; mizan; sa'ada; shaqa'.*)

thubut: Latency or immutability. When the eye of the heart *(basirah)* is opened it sees all things, eternal and temporal, actual and potential, as they really are in their state of latency *(thubut)*.

(See *"Allahumma arana haqaiq al-ashya kama hiya"; al-a'yan al-thabita.*)

al-tul wa'l-'ard: "The length and the breadth." The Journey of Return to Allah is a Journey of bewilderment. Through the Infinite Grace of Allah the traveller becomes a lover, a knower and a slave of Allah. The veils which separate him from his Lord are lifted and the scales fall from his eyes. His breast is filled with an unbearably sweet ecstasy. This is his true love of the Beloved of Allah. He looks around him and now he sees, with the eye of his heart, that the Reality of Muhammad fills the length and the breadth of cosmic existence.

(See *AHMAD; ghulam; habibullah; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; MUHAMMAD; MUSTAFA; salawat; Sayyiduna; sultan.*)

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al-'ubbad: The worshippers. The worshippers are those who are dominated by renunciation *(zuhd)* and constant devotion *(tabattul)*. There are three types of Men of Allah: the worshippers *(al-'ubbad)*, the *Sufis* and the Verifiers *(al-muhaqqiqun)* who are the People of Blame *(al-malamatiyya)*.

(See *'ibada; al-malamatiyya; al-muhaqqiqun; zuhd.*)

'ubbadu'l waqt: The worshippers of the moment. These are the knowers who worship Allah in every moment of Time. Self-disclosure never repeats itself *(la takrar fi'l-tajalli)*. In each moment Allah reveals Himself anew. Therefore the *'ubbadu'l waqt* never limit or restrict Allah in any moment of Time.

(See *'abd al-waqt; 'adid al-waqt; khalq jadid; la takrar fi'l-tajalli; tajalli; waqt.*)

'ubuda: Servitude and bondage. This is the fulfilment and consummation of slavehood *('ubudiyya)* when the slave loses himself in the Will of his Lord. *'Ubada* is "the Nearness of Obligatory Works" *(qurb al-fara'id)* which is one of the four stations of Perfection. To realize *'ubuda* is to be gifted with a very high degree of Knowledge of Allah. To know that "the slave is the slave and the Lord is the Lord" is the supreme form of courtesy *(adab)* towards Allah. The Holy Prophet Muhammad al-Mustafa (May the

Blessings of Allah be upon him and Peace) is the Beloved of Allah *(habibullah)* and His Chosen One *(Mustafa)*. No one is more perfect than him. No one can attain to his Knowledge. Yet Allah says in *al-Qur'an*, "Glory be to Him Who carried His slave by night" (17:1). The slave is in bondage *('ubuda)*. Bondage is Perfection. Bondage is Knowledge.

(See *al 'abd; ahl al-sunna; ghulam; hadd; hasr; kamal; laylat al-qadr; qurb; uswa hasana; wasila.*)

'ubudiyya: Slavehood. This is the state of the slave who is drawing near to Allah through acts of devotion. *'Ubudiyya* is "the Nearness of Supererogatory Works" *(qurb al-nawafil)* which is the lowest of the four stations of Perfection. The lover-knower-slave of Allah becomes adorned with the attributes of slavehood *('ubudiyya)* and bondage *('ubuda)* after having lost himself in annihilation in Allah *(fana' fillah)*. In becoming "no thing" *(la shay')* the slave is returned to the creation with the Perfection of Bondage *('ubuda)*.

(See *amanat; "aw adna"; fana'; baqa'; kamal; al-khalifah; la shay'; "qaba qausayn"; qurb; tahalli; 'ubuda; uswa hasana; wasila.*)

al-'udum (al-'adam): The non-existence or "the absence" or nothingness. In its positive sense it indicates the state of non-manifestation within the Knowledge of Allah (that state to which the perfect slave retires). In its negative sense it indicates relative nothingness and privation.

(See *al 'abd; la shay'; 'ubuda.*)

'ulama: These are the "learned masters" or the men of outward knowledge. The *'ulama* are the scholars of exoteric Islam whilst the knowers *('arifin)* of Allah are the Masters of esoteric Islam. However, at times *'ulama* can indicate the inward knowers.

(See *ahl al-kashf wa'l-wujud; 'arifin; ma'rifa.*)

ulfa: Familiarity. This is one of the waystations *(manzil)* on the Journey of Return. In this waystation the traveller *(salik)* is joined to a group of the Messengers from whom he receives certain sciences and knowledge. Through these newly "unveiled" knowledges he is able to distinguish and recognize all things, in the heavens and the earth, by their specific marks *('alama)*.

(See *'alama; manzil.*)

al-uluhiyya (al-ulaha): The Divinity. The Level to which the Name ***Allah*** refers is the Divinity whilst the Entity to which the Name ***Allah*** refers is the Essence. Level and Entity are two distinct aspects of the Supreme Name ***Allah***. *Al-uluhiyya* is the highest Level beyond which is the Unknowable Essence. It is through the Level of Divinity that we may come to know Allah. Allah's Essence

is Unknowable because "None knows Allah but Allah". When the slave has realized the Essence he is no longer a slave, he is no longer there, he has disappeared, been lost and annihilated with Allah Almighty. "When you are there, Allah is not: When Allah is there, you are not." The cosmos contains "divine things" *(al-ilahiyyat)*. These are the radiantly beautiful and purified human beings who reflect the Name ***Allah.*** Within such blessed men the Face of the Divine is clearly seen by the one "with an eye to see".

(See *"ana Ahmad bila mim"; ALLAH; "aw adna"; al-ilahiyyat; maratib; MUHAMMAD; MUSTAFA; "qaba qausayn"; uswa hasana; wajh.*)

'uluww: Sublimity and transcendence. *'Uluww* is the Sublimity and the Transcendence which belong to Allah Alone.

(See *al 'ama; ankar al-nakirat; al-ghayb; tanzih.*)

'ulwi: High. This is the opposite pole to low *(sufli)*. In making his descent, from the state of non-manifestation within the Knowledge of Allah to the state of manifestation within the cosmos, man was cast down to the "lowest of the low" *(asfali safalin)*. This is the place of ignorance *(jahl)*. Allah Almighty has given each human the means *(wasila)* with which to ascend higher and higher in the degrees of knowledge on his Journey of Return. However there is no such thing as the "highest" knowledge. Because Allah is Sublime, Supreme, Absolute and Infinite, He has no End, no Limit, no Highest Point. The traveller just keeps ascending, forever, higher and higher. The Journey is dazzling. The Journey is Bewilderment. "Inability to attain comprehension (of Allah) is comprehension (of Allah)".

(See *laylat al-mi'raj; al-rasikhun fi'l-ilm; uswa hasana; wasila.*)

al-umana': The Trustworthy Ones. This is another name for the exalted Men of Allah, the People of Blame *(al-malamatiyya)*.

(See *al-malamatiyya.*)

al-umm al-'aliyat al-kubra: "The highest and greatest mother." This term refers to Nature as the Isthmus *(al-barzakh)*. She is the one who gives birth to all things.

(See *al-barzakh; al-tabi'a.*)

umm al-kitab: "The Mother of the Book." This is the Eternal Prototype of the Revealed Book. It is the unfathomable depth of the Divinity and the endless unfolding of Knowledge of Allah. The Perfect Man *(insan al-kamil)* is a book. He is the epitome of the Mother of the Book.

(See *hadarat al-dhatiyyah; insan al-kamil; al-kitab al-mastur; uswa hasana.*)

umma: The community. *Umma* refers specifically to the community of the Seal of the Prophets, Muhammad (May the Blessings of Allah be upon him and Peace). He is the Seal of the Prophets *(khatam*

al-anbiya). The Message which he delivered to the humanity, through the Final Revelation *al-Qur'an*, and through his own perfection, is alive and fresh and dynamic. The Final Revelation and the Seal of the Prophets have no end. Both of them contain the keys to the endless unfolding of Knowledge of the Absolute. The entire humanity is the *umma* of the Holy Prophet Muhammad al-Mustafa. Within his perfect and complete Teaching are the vital aspects of the Teachings of all the previous Prophets and Messengers of Allah. But Muhammad al-Mustafa completed and perfected the Way of Returning to the Beautiful Face of Allah. Each and every human is a member of the *umma* of Muhammad al-Mustafa (May Allah shower him with His Eternal Blessings and give him Peace). "This day have I perfected your religion for you and completed My favour unto you and have chosen for you as religion *al-Islam*" (*al-Qur'an* 5:3).

(See *AHMAD; ahl Allah; ahl al-sunna; deen; MUHAMMAD; MUSTAFA; nabi; QASIM; al-Qur'an; Rasulullah; sunna; uswa hasana; wasila.*)

ummi: "Unlettered." *Ummi* indicates the knower who, possessing a heart which is empty of outward intellectual learning, is a pure vessel ready to receive "God-given" *(ladunni)* knowledge or "unlettered knowledge" *(al-'ilm al-ummi)*. His heart is untainted. His love of Allah is total. His bondage is perfect. His hands are upturned in humility and need. In being "no thing" *(la shay')* Allah showers him with everything!

(See *al 'abd; adab; du'a; faqir; isti'dad; la shay'; al-malamatiyya; miskin; muflis; takhliyyah; talaqqa; 'uhuda; uswa hasana.*)

al-'umum: The commonality. This term can indicate either the common people such as jurists *(fuqaha')* and theologians *(ashab 'ilm al-kalam)*, or the general run of the faithful or the generality of spiritual seekers who are distinct from the elect *(al-khusus)* and the elect of the elect *(khusus al-khusus)*.

(See *khusus al-khusus.*)

umur 'adamiyya: Non-existent or non-manifested realities. Such realities, though non-existent within the cosmos, are nevertheless existent within the Knowledge of Allah. Through the Divine Command they become manifest. But it is their own yearning for such manifestation which turns Allah's Attentiveness towards them. Allah brings them out from the distress *(karb)* of non-existence into the repose *(raha)* of existence.

(See *al-a'yan al-thabita; karb; la shay'; raha; rahma; takawwun; tawajjuh.*)

al-umur al-kulliyah: The Universal Realities, which remain interior with respect to individual existence, yet determine that existence.

umur wujudiyya: Ontological realities.

uns: Intimacy. *Uns* is a spiritual state in which the heart becomes permeated by Love and contemplates the Beauty of Allah and His Gentleness, Mercy and Forgiveness. The state of *uns* is ineffably sweet and indescribable. It may descend upon the listener at the "spiritual audition" *(sama')* causing him to fall into an ecstasy *(wajd)* in which he "finds" Allah. The "people of hearing" *(ahl as-sama')* experience this intimacy *(uns)* because they hear only Allah, at all times and in all sounds. During the Journey the traveller may initially experience brief periods of such intimacy. But through the Grace of Allah, after much journeying and purification and after many "unveilings" and "tastings", the lover will always feel close to Allah, even when Allah keeps him at a distance!
(See *ahl al-kashf wa'l-wujud; ahl as-sama'; 'ashiq; bu'd; adh-dhatiyun; ghaybah; al-ghayrah; 'ishq; mahabbah; al-muqarrabun; qurb; shawq; wujud.*)

al-'unsur al-azam: The Supreme Element. This is the *Materia Prima* as a non-manifested Divine possibility. It is *al-haba* in its purely principal nature.
(See *al-haba.*)

'unsuri: That which is elemental, meaning those things which are composed of the four elements.

al-unmudhaj al-farid: The unique prototype. This is a term applied to the perfect human symbol, the Perfect Man *(insan al-kamil)*. He is also the totality of the universe. He is the Spirit *(ar-ruh)*.
(See *'alam saghir; al-haqiqat al-Muhammadiyyah; insan kabir; insan al-kamil; MUHAMMAD; MUSTAFA; ruh; uswa hasana.*)

'uqala al-majanin: "The rational madmen." Inrushes *(warid)* of knowledge and awareness come from Allah to His slave. The manner in which the slave receives these inrushes depends upon the level he occupies. At the first level the inrush is greater than the slave's strength of soul. The inrush governs and controls him, turning him this way and that. If he remains in this state he is one who is "mad" *(junun)*. The second level is that of the *'uqala al-majanin*, those who, though under the influence of the inrush, are nonetheless able to take care of their own physical needs. The third level is that of the Prophets and friends of Allah. Their capacity to receive is so great that the inrush does not control them.
(See *hal; junun; majnun; warid.*)

al-'urufa: The knowers. These are the ones who know Allah.
(See *al-'arif; 'arif billah; 'arifin.*)

'uruj: Going up. This is the ascent of the traveller *(salik)* from the Causal World *('alam-i-ajsam)* to the World of Similitudes *('alam-i-mithal)*, then to the World of Spirits *('alam-i-arwah)*, then to the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* and, ultimately, through the Grace of Allah, to the Essence Itself *(dhat)*.
(See *al-hadarat; laylat al-mi'raj; mi'raj; mi'raj at-tahlil; salik; suluk; tanazzul; 'uruj at-tarkib; wasila.*)

'uruj at-tarkib: The supra-formal spiritual ascent of composition (which is actually a descent), during which man journeys from inward non-manifestation within the Knowledge of Allah to outward manifestation within the world. Man's Return Journey to Allah is the spiritual ascent of decomposition *(mi'raj at-tahlil)*.
(See *tanazzul.*)

uswa hasana: "The beautiful model." The Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace) is the beautiful model. Through his perfect example man is given the means of drawing closer, and yet closer, to Allah. The degrees of such closeness *(qurb)* depend upon the manner and attitude in which one follows the "beautiful model". Those who love Allah and His Messenger more than anything, more than life itself, are the slaves who follow Muhammad al-Mustafa in their outer lives and in their inner realities. To approach Allah, the slave must first meet the Holy Prophet Muhammad. This meeting is a Mystery. The Holy Prophet Muhammad, *uswa hasana*, becomes the slave's inner reality through the "unveiling" of the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)*. The *hadith* says, "Who has seen me has seen Allah".
(See *ahl al-sunna; AHMAD; "ana Ahmad bila mim"; fana' fi-rasul; ghulam; habibullah; Haram ash-Sharif; khirqa-i sharif; MUHAMMAD; MUSTAFA; nabi; nur Muhammadiyya; qadam rasul; "Qiff 'ya Muhammad a lana Rabbika yualla"; Rasulullah; salawat; sunna; wasila.*)

uwaysi: This refers to the mystic who has attained to Knowledge of Allah without any formal initiation into a Spiritual Path and without the guidance of a *Shaykh*. He is said to be directly under the Divine Guidance.
(See *bay'ah; 'ilm ladunni; al-Khidr; murshid.*)

'Uzair: The Prophet Ezra (Peace be upon him) through whose Word descended the Wisdom of Apportioning Fate *(al-hikmat al-qadariyyah)*.

W

wad': To establish or to place. Allah established the secondary causes and placed them within the cosmos. They play a decisive role in Allah's Plan, for it is through the establishment of these secondary causes that man may come to know Allah.
(See *asbab.*)

al-Wadud: The Loving. One of the Beautiful Names of Allah.

wahb: Bestowal. Knowledge by bestowal is a divine effusion *(fayd)* and a light *(nur)* which Allah throws into the heart. It is the knowledge possessed by the friends of Allah, as distinct from knowledge which is earned through reflection. Allah's Grace and His Gifts, which are True Knowledge, descend upon His creatures. It is for us to receive, with gratitude and love, each and every bestowal that Allah Almighty desires to send.
(See *adab; al-fikr; 'ishq; mahabbah; ma'rifa; mawahib; an-ni'mah; rahma; shukr; talaqqa; wilaya.*)

al-wahdah: The Divine Solitude. *Al-wahdah* is situated between the Supreme Unity *(al-ahadiyyah)* and the distinctive Unicity *(al-wahidiyyah)*. The slave of Allah seeks to be drowned in the Source of the Ocean of Divine Solitude *('ayni bahri al-wahdati)*. Within

the Supreme Unity the slave is effaced. Within the Divine Solitude the slave appears in Allah. This is the Perfection of multiplicity in Unity and Unity in multiplicity. "The slave is the slave and the Lord is the Lord." This is the perfection *(kamal)* of bondage *('ubuda)*.

(See *al 'abd; al-ahadiyyah; "aw adna"; bahr; al-hadarat; al-haqiqat al-Muhammadiyyah; insan al-kamil; kamal; 'ishq-i-haqiqi; tanazzul; 'ubuda; al-wahidiyyah.*)

wahdaniyyah: Oneness. This is the Oneness of Allah which was witnessed by mankind at the event of the taking of the Covenant in Pre-Eternity. This is the "place" and "time" of original faith *(al-iman al-asli)* and it is this original faith with which each child is born. When the slave of Allah attains to the station where "opposites are joined" *(jam' al-addad)* he is given the strongest possible knowledge of Oneness *(wahdaniyyah)*. He knows that the entity of the opposite is identical with its opposite.

(See *"Alastu birabbikum"; jam' al-addad; jam'uhu al-diddayn; mir'aj at-tahlil; 'uruj at-tarkib.*)

wahdat-i-dhatiyyah: The Oneness or Unity of the Essence. On the Night of the Ascension *(laylat al-mi'raj)* the Blessed Prophet Muhammad al-Mustafa was taken to the Divine Presence. In order for Allah's Beloved to attain to Allah it was necessary that His slave *('abduhu)* be in a state of total and absolute Unity. This inner Unity is comprised of the three Unities: Unity of Time *(wahdat-i-zamaniyyah)*, Unity of Place *(wahdat-i-makaniyyah)* and Unity of Essence *(wahdat-i-dhatiyyah)*. The "timeless" Time when "now" becomes Eternity. The "placeless" Place where "here" becomes Infinity. The "selfless" Self through which the "slave" becomes united with his Lord.

(See *AHMAD; baqa'; fana'; hayat ash-sha'ur; jam' al-jam'; laylat al-mi'raj; MUHAMMAD; MUSTAFA.*)

wahdat-i-makaniyyah: The Oneness or Unity of Place. To attain to the Divine Presence, to reach Allah Almighty, the slave must be in a state of utter Unity. This Unity is comprised of three Unities: Unity of Essence *(wahdat-i-dhatiyyah)*, Unity of Time *(wahdat-i-zamaniyyah)* and Unity of Place *(wahdat-i-makaniyyah)*. Unity of Place is that "placeless" Place which opens onto Infinity. "Here" becomes Infinity. No longer is there the prayer-mat on which the slave is sitting or the bed in which the slave is dreaming. "Here" is the endless "There". Such was the Perfection of Allah's Beloved, Muhammad al-Mustafa, on the Night of his Ascension. May Allah Everlastingly shower him with His Blessings and give him Peace.

(See *ghulam; laylat al-mi'raj; qadam rasul; wahdat-i-dhatiyyah; wahdat-i-zamaniyyah; uswa hasana.*)

wahdat al-shuhud: The Oneness of Witnessing. This is distinct from the Oneness of Finding or Being *(wahdat al-wujud)*. The witnessing *(shuhud)* belongs to the slave, who witnesses Allah's presence to the extent of his capacity, whilst the finding *(wujud)* belongs to Allah, Who is present and finds Himself in all things. The "People of Unveiling *(kashf)* and Finding *(wujud)*" are the great *Sufis* who recognize Allah's Self-disclosure by way of witnessing *(shuhud)* and finding *(wujud)*.
(See *ahl al-kashf wa'l-wujud; kamal; kashf; wujud.*)

wahdat al-wujud: This term carries different meanings. It may indicate "The Unity of Existence" and "The Oneness of Being" and "The Oneness of Finding". At the end of the Path only Allah is found. This is the Unity of Existence, the Oneness of Being, the Oneness of Finding.
(See *al 'abd; 'arifin; baqa'; fana'; hayrah; insan al-kamil; ma'rifa; nafs al-kamila; sama'; 'ubuda; uswa hasana; wahdat al-shuhud.*)

wahdat-i-zamaniyyah: The Oneness or Unity of Time. The slave returns to the "timeless" Time. This is the beginingless and endless moment in which he is "no thing" *(la shay')*. Only Allah ***IS***. The slave is merely an entity through which Allah Almighty becomes manifest. The slave is at the bidding of his Lord. Before the perfect slave can attain to the Divine Presence he must be in absolute Unity. Without Unity he will never reach Allah because Allah ***IS*** Unity. Unity is the combination of three Unities: Unity of Essence *(wahdat-i-dhatiyyah)*, Unity of Place *(wahdat-i-makaniyyah)* and Unity of Time *(wahdat-i-zamaniyyah)*. Unity of Time is the "timeless" Time which opens into Eternity. Unified Place, Time and Essence are the Divine Silence *(sukun)*.
(See *al 'abd; baqa'; fana'; kalam-i-dhati; kalam-i-tafsili; laylat al-mi'raj; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wasila; 'ubuda.*)

al-Wahhab: The Bestower. One of the Beautiful Names of Allah.

al-Wahid: The One. One of the Beautiful Names of Allah.

wahid: Unique and one. The words *wahid* and *ahad* both mean "one and unique". *Ahad* may apply to Allah and also to what is other-than-Allah, but *wahid* applies only to Allah Himself. No one else is named or described by the word *wahid*.
(See *ahadiyyah; dhat; ma-siwa-Allah.*)

al-wahid al-ahad: The One-The Unique. This is a Name of the Essence. It denotes the Essence Itself, without any relationship by which it is described. "One" is the Essence and "Unique" is the Essence.

al-wahidiyyah: Uniqueness or Oneness or Singleness. When considering *al-ahadiyyah* as Oneness it is inward Oneness where the Names and Qualities are hidden in the Essence. When considering *al-wahidiyyah* as Oneness it is outward Oneness where the Essence is conscious of the Names and Qualities.

(See *al-ahadiyyah; al-aniyyah; asma'; dhat; al-huwiyyah; sifat; tanazzul.*)

al-wahid al-kathir: The One-The Many. The Essence Itself, or Being, is called "The Unity of the One" *(ahadiyyat al-ahad)*. When considering Being as Possessor of the Names it is called "The Unity of Manyness" *(ahadiyyat al-kathra)*. When taking both perspectives into account Allah is called "The One-The Many" *(al-wahid al-kathir)*. Even though Being is One Entity the entities of the possible things have made It many, so It is the One-The Many *(al-wahid al-kathir)*. There is nothing in existence but The One-The Many.

(See *al-ahadiyyah; al-a'yan al-thabita; dhat; mumkin; tanazzul; wahid.*)

wahid al-zaman bi'aynihi: Unique and alone in his time. This term indicates the *ghawth*.

(See *al-ghawth.*)

al-wahm: Fantasy or imaginal perception or illusion. *Al-wahm* is the conjectural faculty, the active imagination of the power of illusion. It is the most tremendous power which Allah has given to man. It is this faculty which acts directly upon the purely passive faculty of imagination *(khayal)*. Two beautiful *hadiths* say, "Perfection *(ihsan)* is to worship (i.e. to know) Allah like you see Him" and "Allah is in the qibla of the one who prays". Both *hadiths* point towards the necessity to activate the faculties of *al-wahm* and *al-khayal*.

(See *khayal; ma'na; sura.*)

wahshat: Loneliness and estrangement. This is experienced when the lover of Allah is far from Allah's intimacy *(uns)*. It is the loneliness of seeing "other-than-Allah". It is a condition of intense contraction. During such *wahshat* the lover may seek to "invite ecstasy" *(tawajud)* in *sama'* through which he may once again attain to nearness *(qurb)* and intimacy.

(See *bast; bu'd; ghaybah; qabd; qurb; sama'; tawajud; uns; wajd.*)

wahy: Revelation. *Wahy* is specific to the Prophets of Allah. It is the descent of the angel of Revelation upon the hearing and the heart of the Prophets and Messengers of Allah. *Wahy* was terminated with the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). He is the Seal of the Prophets *(khatam al-anbiya)* and the Seal of the Messengers *(khatam ar-*

rasul). Revelation is experienced by the friends of Allah but it is not the same revelation *(wahy)* as that which descends upon a Prophet or a Messenger. Such a revelation descends into the heart of a friend *(wali)* but his hearing does not define the speech and his imagination does not give it form. The *hadith* says, "Nothing remains of prophecy but heralding visions". The Word of Allah descends firstly as Revelation *(wahy)*, secondly as Inspiration *(ilham)* and thirdly as Incoming Thoughts *(khawatir)*.

(See *ilham; khawatir; mubashshira; nabi; nubuwwa; rasul; ruy'ah; wilayah*.)

wajd: Ecstasy. These are the states which come upon the heart unexpectedly. They annihilate it from witnessing itself and others. Ecstasy is the descent of immense spiritual energy *(barakah)* upon the slave. It overwhelms the senses, causing extreme physical reactions. Ecstasy is true when body, mind and heart are overcome by this descent. *Wajd* may manifest as intense joy, when Allah's Beauty dominates, or as intense grief, when His Majesty dominates. It is during the *sama'* that the lover may experience ecstasy and more ecstasy. Ecstasy is a gift of Allah's Grace upon His lover. Without these gifts of *wajd* the lover would be unable to bear the intensity of longing and love contained within his heart.

(See *'ashiq; irada; 'ishq; majnun; qawwal; qawwali; sama'; shawq; tawajud; wajd*.)

wijdan: Finding. *Wijdan* comes from the same root as *wujud* (finding). It could be said that *wujud* is finding *(wijdan)* the Real *(haqq)* in ecstasy *(wajd)*.

(See *ahl al-kashf wa'l-wujud; sama'; wajd; wujud*.)

wajh: The face or special aspect of a thing. This is its reality. The knower and lover sees only Allah. When looking at the creatures he sees either the Faces of the Absolute or the Divine Faces. Every existent thing is a face of the Absolute. Everything our sight falls upon is an aspect *(wajh)* of the Absolute, be it a reflection of Allah's Majesty *(jalal)* or His Beauty *(jamal)*. But only the Purified and Perfect Men reflect the Divine Face, and only the purified lover and knower perceives the Divinity in such Faces.

(See *'arifin; 'ashiq; basirah; al-ilahiyyat; jalal; jamal; kashf; qawwal; sama'*.)

wajh Allah: The Face of Allah. This is the Transcendent Essence of everything or the inner reality of each entity. "Withersoever ye turn, there is the Face (Reality) of Allah" (*al-Qur'an* 2:115).

(See *'arifin; bayrah; ma'na; qiblah; sura; wajh*.)

al-wajh al-khass: The Specific Face. This is the face of Allah turned toward, and specific to, every created existent. Between each thing and the *wajh al-khass* there is no intermediary.

wajib: Incumbent and necessary. For the lover and slave and knower of Allah many things which are not incumbent upon the other believers become incumbent and necessary for him. The higher he ascends, and the further he travels, the greater become his responsibilities towards his Lord, towards his own self and towards all of humanity.

(See *al 'abd; amanat; hadd; halal; haram; hasr; al-khalifah; 'ubuda.*)

wajib al-wujud: Necessary Being. The Necessary Being is that reality which cannot not be, in contrast to the "possible things" *(mumkin)* and "impossible things" *(mumtani')*. The impossible thing is that which cannot exist within the cosmos but may nonetheless exist within the mind of man. The Realm of Imagination is the place of "impossible things". The existence of the "possible thing" depends totally upon the desire of Necessary Being *(wajib al-wujud)* to turn His Attentiveness *(tawajjuh)* towards it and bring it into existence. *Wajib al-wujud* may also mean Necessary Finding. Allah finds Himself and cannot not find Himself. The entity may or may not find itself and Allah. The "finding" depends upon Allah's giving preponderance *(murajjah)* to the entity's finding Allah.

(See *ahl al-kashf wa'l-wujud; mumkin; mumtani'; murajjah; tawajjuh;* wujud.)

wajib al-wujud li dhatihi: "The Being Whose Existence is Necessary." This is Allah, the Absolute Being, the Essence Itself.

wajib al wujud bil ghayr: "That which is made necessary through another being whose existence is necessary in itself." This is the possible or contingent thing. Its existence depends totally upon Allah, Who is Necessary Being *(wajib al-wujud)*. The slave of Allah has utter awareness of this situation. Lordship *(rububiyya)* is the most exalted level and slavehood *('ubuda)* is the lowest level. There is nothing more lowly than to be subject to the locus of nothingness and to stand in need of another for one's own existence. The knower *('arif)* knows that there is only One Existence yet, through his perfect courtesy *(adab)* towards his Lord, he always clings to his slavehood.

(See *al 'abd; adab; mahdud; rububiyya; 'ubuda.*)

al-Wajid: The Resourceful. One of the Beautiful Names of Allah.

al-Wakil: The Trustee. One of the Beautiful Names of Allah.

walah: The passionate upheaval of extreme ecstasy. This upheaval occurs when the heart is utterly overwhelmed with love of Allah. Love such as this is pure, total and unconditional. This love does

not differentiate between the Beloved's harshness and His Loving-kindness. Opposites are joined within the *walah*. The ecstatic does not even see the Beloved. He is blinded to everything because he has been joined to the Beloved.

(See *'ashiq; 'ishq; jam'; jam'ulu al-diddayn; sama'; wajd; wasl.*)

walayah: Sanctity or sainthood.

(See *wilayah.*)

al-Wali: The Friend. One of the Beautiful Names of Allah.

wali: A friend of Allah. He is a *Sufi* saint. He is the one whom Allah has chosen as His friend. The *wali* is under Allah's dome, and nobody knows him except Allah. If any among the commonality declares war upon one of Allah's friends, then does Allah declare war upon that person.

(See *al-'abd; awliya; 'Ayn al-Kafur; bala; adh-dhatiyun; hayat ash-sha'ur; imtihan; karam; al-malamatiyya; al-muhaqqiqun; muhibb; nabi; nubuwwa; nubuwwa al muktasabah; al-rajul; sahib sirr; simurgh; tabi'; Tasnim; waliy; wilayah.*)

al-Wali: The Governor. One of the Beautiful Names of Allah.

waqfah: Standing or pausing or holding back. Within the stillness and silence of the moment of "pausing" the slave may be addressed by Allah. It depends upon the slave's preparedness and receptivity and ultimately upon the Grace of Allah to His slave.

(See *ilham; infi'al; isti'dad; kalam-i-dhati; qabul; talaqqa; waliy.*)

waqi'a: Incident. This is a true dream or vision which derives from the essence of man. An Incident *(waqi'a)* is identified with "heralding visions" and the "beginnings of divine revelation". An Incident may be seen in sleep, in annihilation *(fana')* or in wakefulness.

(See *fana'; mubashshira; nawm; ruy'ah; yaqzah.*)

waqt: The present moment or "Now". The possessor of the moment *(waqt)*, who is totally present in, and with, the "present moment", without any awareness of past and future, has tasted the Eternal. The Moment *IS* Allah.

(See *'abd al-waqt; abu'l-waqt; al-adib; dahr; da'im; ibn al-waqt; laylat al-mi'raj; wahdat-i-zamaniyyah; zaman.*)

wara': Abstinence. During the initial stages on the Journey of Return there is an increase in abstinence which is brought about through fear of Allah. Abstinence, ascetic discipline *(riyada)* and spiritual endeavour *(mujahadah)* are indispensable when the *murid* is struggling to achieve inner harmony and balance. The greater the purity of the traveller's heart the less need there is for abstinence. Having

subdued his lower self he now holds the reins of his passions and desires.

(See *hawa; i'tidal; khawf; mujahadah; nafs; riyada; shahwa; al-tabib al-ilahi.*)

warid: An inrush of knowledge and awareness. Every affair which enters the heart from any Divine Name is called a *warid*. During the collective *dhikr* and spiritual audition of the *Sufi* gatherings the *dhakir* and listener may be opened to powerful inrushes of knowledge and awareness. The effect of the *warid* depends upon the preparedness and capacity to receive it. A *warid* may produce absence *(ghaybah)* or "madness" *(majnun)*. The Great friends of Allah, those whose capacity is great, can receive a constant flow of these inrushes without the onlooker perceiving any external change.

(See *"ana jalisu man dhakarani"; dhakir; ghaybah; halqa; junun; majnun; sama'; 'uqala al-majanin; wajd.*)

al-Warith: The Inheritor. One of the Beautiful Names of Allah.

warith: The perfect inheritor *(warith)* of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). Among the friends of Allah the *warith* is the one who dedicates himself exclusively to Allah through the Sacred Law *(shari'a)*. Such sincere following of Allah's Law eventually leads to great "openings" *(futuhat)* within the heart. Allah opens up for His friend the understanding of what He sent down upon His Messenger and Prophet, Muhammad al-Mustafa. Allah discloses Himself within the inward dimensions of His truthful friend. This is the entire structure of the Science of *Tasawwuf*. Through honouring and respecting everything which Allah Almighty has sent to His humanity, and by sincerely following, obeying and loving Allah and His Beloved, the "one who desires Allah" *(murid)* is transformed into the "one whom Allah desires" *(murad)*. Allah showers His Infinite Grace and Mercy upon the "one whom He Himself desires".

(See *adab; ahl al-sunna; deen; furqan; fana' fi-rasul; fath; ghulam; al-islam; al-mizan; nabi; al-Qur'an; rasul; shari'a; sunna; tabi'.*)

wasat: The middle or the intermediate. Creation is the Middle *(al-wasat)*. It is situated between Sheer Light *(nur)* and utter darkness *(zulma)*. The human heart *(qalb)* is situated in the middle *(wasat)* between the spirit *(ruh)* which longs for its celestial home and the downward-pulling self *(nafs)*. The Perfect Man *(insan al-kamil)* is also situated in the middle. He is the intermediary between the physical realm and the Spiritual Realm, the Visible World and the World of the Unseen. He is the isthmus *(al-barzakh)*.

(See *al-barzakh; insan al-kamil; nafs; nur; qalb; ruh; zulma.*)

al-wasila: "Nearness to Allah." *Al-wasila* is a name given to the highest station in Paradise which is promised only to the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). He is the possessor of the means to Allah's Mercy *(sahib al-wasila)*. This is the place of intercession and the office of mediator.
(See *wasila*.)

wasila: The means. *Wasila* indicates the means through which man can come close to Allah. "Seek the means of approach to Him" (*al-Qur'an* 5:35). The one and only *wasila* is the Holy Prophet Muhammad al-Mustafa (May the Blessings of Allah be upon him and Peace). There is no other means to ascend from the physical realm to the Divine Presence. The *murid* traverses the first stages of the Journey of Return to Allah with the direct aid and under the protection of his *Murshid*. These are the stages of spiritual struggle *(mujahadah)*, ascetic discipline *(riyada)* and abstinence *(wara')*. Through the Grace of Allah the *murid* may attain to annihilation in the *Murshid (fana' fi-murshid)*. But, no one will meet Allah before meeting the Prophet. The *murid* can advance no further towards Allah Almighty unless he travels with the *wasila*. The lover does not reach Allah through being a lover. He only reaches Allah through being the Beloved of Allah, and there is only one Beloved of Allah *(habibullah)* and that is Muhammad al-Mustafa. The only way up is within him. Because the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* has been unveiled to the slaves and true followers of the Master Muhammad, they are drowned and annihilated in him.
(See *AHMAD; "ana Ahmad bila mim"; fana' fi-rasul; ghulam; habibullah; al-haqiqat al-Muhammadiyyah; Haram ash-Sharif; laylat al-mi'raj; MUHAMMAD; MUSTAFA; nabi; qadam rasul; QASIM; rasul; Rasulullah; uswa hasana*.)

wasita: The intermediary or the mediator. The Mediator is the Holy Prophet Muhammad himself, from whose light *(nur Muhammadiyya)* all existence became manifest. May the Blessings of Allah be upon him and Peace. He is the Perfect man who stands as the isthmus *(al-barzakh)* between the physical and the Spiritual Realms. He is our direct link with Allah Almighty. He is the one and only means *(wasila)* through which the lovers of Allah can attain unto Allah.
(See *al-haqiqat al-Muhammadiyyah; "laulaka, laulaka ma khalaqtu'l-aflaka"; nabi; nubuwwa; nur Muhammadiyya; wasila*.)

wasf ilahi: A Divine description. *Wasf ilahi* is a description of the Divinity. In being the Supreme Isthmus *(al-barzakh al-a'la)* the Cloud *(hawa')* may be described by, not only a Divine description but also by an engendered description *(wasf kiyani)*. That is, when the Cloud is seen as the "place" of Allah before He created the

creatures, it is Eternal and therefore in need of a Divine description *(wasf ilahi)*. When it is seen as the "nearest of existent things to Allah" it is temporal and therefore in need of an engendered description *(wasf kiyani)*.
(See *al-barzakh al-a'la; hawa'*.)

wasf kiyani: An engendered description. This refers to something that describes the cosmos.
(See *wasf ilahi*.)

wasf nafsi: A description of the self.

al-Wasi': The Vast. One of the Beautiful Names of Allah.

wasl: Union or joining. This term contains the idea of duality because of the joining, or union, between two. In "complete union" *(jam', ittihad)* there is no duality whatsoever. Therefore, *wasl (wisal, wusul* and *ittisal)* is inferior to "complete union". Through being the Divinity, Allah is perpetually in a state of *wasl* with engendered existence. "He is with you wherever you are" (*al-Qur'an* 57:4).
(See *"aw adna"; adh-dhatiyun; jam' al-jam'; "qaba qausayn"; sama'*.)

wasm: A distinguishing mark which has continued since Past Eternity and will continue into Future Eternity.

waswas: The satanic suggestions and whisperings which enter into the heart of man in order to distract him from the Remembrance of Allah. The *waswas* is sneaky and cunning. He is not easily located or quietened. The struggle against satanic suggestions is a decisive part of the strategy in the Greater Holy War *(jihad al-akbar)*. Initially the *murid* needs his *Murshid*, the divine physician *(al-tabib al-ilahi)*, to protect him and guard him and assist him in locating the *waswas*. In time and after many journeys and through much ascetic discipline *(riyada)*, abstinence *(wara')* and spiritual endeavour *(mujahadah)*, the heart of the *murid* becomes increasingly purified. He begins to recognize the whisperings which enter his heart through "incoming thoughts" *(khawatir)* and is able to defend himself with the celestial weapon of the *dhikrullah*. The tables are turned! At the beginning the *waswas* distracted the *dhakir* from the *dhikr*. Then the *dhakir* strikes the *waswas* with the *dhikr*.
(See *dhakir; dhikrullah; huda; idlal; inhiraf; i'tidal; khawatir; mujahadah; riyada; al-tabib al-ilahi; wara'*.)

watan: Homeland or place of origin or abode or realm. The Ultimate Homeland is that "placeless" place to which the slave returns and retires. It is the Great Silence *(sukun)* which is found when the slave has become "no thing" *(la shay')*. His existence is the blissful

non-existence of being totally, utterly and purely at rest within the Knowledge of Allah. To return to "where he was before he was"

(See *al 'abd; adh-dhatiyun; kalam-i dhati; la shay'; sukun; 'ubuda.*)

al-Watr: The Odd. A Divine Name.

wazifa: Spiritual work. This is in the form of the various types of Remembrance of Allah *(dhikrullah)*. The *murid* is given permission by the *Murshid* to undertake this work.

(See *awrad; dhikrullah; idhn; murid; murshid.*)

wazn: To weigh. Allah has set-up the Scale *(mizan)* in order to weigh things. There are many such Scales: the Scale of Justice, the Scale of the Revealed Law, the Divine Scale, the Fundamental Scale. Everything pertaining to Allah Almighty, to knowledge, to spiritual realization, to love and to the human state must be weighed. "And He has set up the Balance (of Justice) in order that ye may not transgress (due) balance" (*al-Qur'an* 55:7,8).

(See *af'al; 'amal; huda; idlal; inhiraf; i'tidal; mizan; sa'ada; shaqa'; shari'a.*)

wilayah: Sainthood. *Wilayah* is the sainthood of the great friends of Allah *(awliya)*. It is a Divine gift and the height of human perfection. The distinguishing mark and basis of sainthood is gnosis *(ma'rifa)*, not holiness or piety. The friend *(wali)* upon whom sainthood *(wilayah)* is bestowed has no choice in this. All is the Grace of Allah. The degree of his Knowledge of Allah, through which his sainthood descended, is also a gift from Allah. *Wilayah* is privacy with Allah. This privacy is indicated in the words of Muhammad al-Mustafa, "There is a time for me with Allah, in which neither the nearest angel nor a sent Prophet is contained". May the Blessings of Allah be upon him and Peace. *Wilayah* is "seeing Allah through Allah". The *awliya*, those upon whom *wilayah* has been bestowed, open up what the Prophets left closed. They are the mouthpieces of the Prophets. Through them the fragrant musk and the sweet honey of the Teaching of the Holy Prophet Muhammad continues to fill the world. Within *wilayah* there is an hierarchical order at whose peak is the *qutb*.

(See *afada; AHMAD; awliya; ghulam; Haram ash-Sharif; laylat al-mi'raj; al-malamatiyya; MUHAMMAD; MUSTAFA; nabi; nubuwwa; qadam rasul; QASIM; rasul; salawat; uswa hasana; wali; ziyarat.*)

wilayat 'amma: General sainthood. This sainthood is the sanctity which is common to the sincere and faithful believers. It is distinct from, and on a far lower level, than *wilayah khassa*, the sainthood of the Elect of Allah.

(See *ahl Allah; deen; iman; mu'min; wilayah; wilayah khassa.*)

wilayah khassa: The sainthood of the Elect who have been annihilated in Allah and remain through Allah.
(See *awliya; al-khassa; khassat al-khassa; wali; wilayah.*)

wird: A specific spiritual exercise which is comprised of litanies and Divine Names. The *wird* is given to the *murid* by his *Murshid* and is to be performed daily. The *wird* may also descend, without the direct mediation of the *Murshid*, upon the blessed travellers who are very close to Allah Almighty.
See *'alam al-khayal; awrad; al-barzakh; idlin; mithal; ruy'ah.*)

witr: The odd. There is a prayer called the *witr* prayer which is the final supererogatory ritual prayer of the day. It consists of an odd number of *rakats*, (either one or three, according to the different schools). Coming as it does from the Divine Name *al-Watr*, The Odd, it holds a position of highly mystical significance within the daily cycle of prayer.
(See *ma'na; salat; sajda; sunna; sura; uswa hasana.*)

wudd: Love. There are several terms which indicate love of Allah. The differences in these terms is the difference in the degrees of that love. They range from the simple and pious love of the faithful believers through to the passionate upheaval of love *('ishq)* of the ecstatic lovers of Allah. The more love Allah showers upon one of His lovers the greater becomes that lover's love for Allah Himself. This is *munasaba*, the affinity which exists between Allah and His lover. Allah Almighty says in a *Hadith Qudsi*, "Verily I desire them more than they desire Me".
(See *'ashiq; habibullah; mahabbah; muhibb; 'ishq; sama'; shawq; wajd.*)

wujub: Necessity or obligation. There is a type of mercy *(rahma)* which is called the mercy of "obligation" *(wujub)*. It is a specific *(khassa)* mercy which becomes obligatory for Allah only in the case of certain of His special slaves and friends.
(See *rahma; wajib.*)

wujud: Being-existence or finding. When considered as "Being" *wujud* designates Allah's Own Reality and Essence. When considered as "existence" *wujud* designates the things found in the cosmos. When considered as "finding" *wujud* designates the subjective experience of finding Allah or having awareness of Allah. The Verifiers *(al-muhaqqiqun)* and the People of Unveiling and Finding *(ahl al-kashf wa'l-wujud)* continually and everlastingly "find" Allah both in the cosmos and within themselves.
(See *ahl al-kashf wa'l-wujud; 'arifin; al-malamatiyya; al-muhaqqiqun; sama'; tanazzul; wajd.*)

wujud 'amm: All-inclusive Being. This is Being considered from both sides: Allah as the Essence and Allah as the Divinity. Allah is identical with the things, but the things are not identical with Allah.
(See *ilhat; ilahiyyah.*)

al-wujud al-asli al-idafi: Fundamental and relative existence. The existence of the entities belongs to Allah in the state of their being qualified by non-existence in themselves. Their existence is fundamental and relative.
(See *al 'adam; al-a'yan al-thabita; wajib al-wujud; wajib al-wujud bil ghayr; wujud.*)

wujud al-'ayn: The existence of the entity or thing.
(See *al-a'yan al-thabita; ka'inat; kark; raha; takawwun.*)

al-wujud al-dhihni: "Mental existence." This term indicates the existence of a thing, as a concept, an idea, within the mind of man.

al-wujud al-hadith: Temporally originated existence.
(See *muhdath.*)

al-wujud al-haqiqi: True Being. This is The Essence Itself.

al-wujud al-haqq: The Real Being which is the Manifest within the loci of manifestation.
(See *mahall; majla; al-mazahir al-ilahiyya; mazhar.*)

al-wujud al-khayali: Imaginal existence. This indicates everything "other-than-Allah".
(See *'alam al-khayal; ma-siwa-Allah.*)

al-wujud al-muhaqqaq: Verified Being. This is Allah Himself.

al-wujud al-mutlaq: Absolute Being. This is The Essence Itself.

al-wujud al-qadim: Eternal Being.
(See *da'im.*)

al-wujud al-suri: Formal existence. This is the Breath of the All-Merciful where Allah manifests Himself in the forms of the existent things in the cosmos.
(See *ma'na; nafas ar-rahman; sura.*)

al-wuraqa': The Pages. This term is synonymous with the Total Soul *(al-nafs al-kulliyyah)* which is the Guarded Tablet *(lauh al-mahfuz)*. Through purification of his heart and his Self, man may be given the clear "vision" to read these Pages. The reading of the

Pages of the Guarded Tablet is through the Infinite Grace of Allah. Man may also be able to look at these Pages of his own Self, but may require the assistance of a divinely inspired master *('alim rabbani)* to interpret the words which are written there.

(See *'alim rabbani; "kana maktub"; kitab; lauh al-mahfuz; qada'; qadar; al-qalam al-a'la; qamus.*)

wus': Capacity. *Wus'* indicates the tremendous capacity of the human heart. Allah says, "The heavens and the earth contain Me not, but the heart of My believing slave does contain Me." This is its tremendous capacity. There is nothing else in creation which can contain Allah Almighty, the Truth, the King, the Most Holy. But, Allah is Limitless. Therefore He cannot be contained. And because Knowledge of Allah is Limitless it also cannot be contained. So, *wus'* is an infinite capacity which has no boundaries, no end, no limits. Knowledge of Allah is Light. His Radiant Light pours into the human heart in accordance with each individual heart's preparedness and receptivity to receive It.

(See *afada; amanat; infi'al; insan al-kamil; isti'dad; nur; nur Muhammadiyya; qalb; takbliyah; talaqqa.*)

wusul: Union.

(See *wasl.*)

Y

Ya Hu!: "O, He!" *Hu* is the Essence Itself. The lover who is seeking the Essence calls *"Ya Hu!"*. He calls to the One Who is absent. When the lover is annihilated in the Source Itself he no longer needs to call *"Ya Hu!"*. He becomes the one who has realized the Essence. Opposites have met. There is only Allah. Now there is the Great Silence.

(See *adh-dhatiyun; 'Ayn al-Kafur; Hu; jam'uhu al-diddayn; jam' al-jam'; Tasnim.*)

Yahya: The Prophet John (Peace be upon him) through whose Word descended the Wisdom of Awesome Majesty *(al-hikmat al-jalaliyyah)*.

al-yaqin: The Certainty. Allah Almighty says in *al-Qur'an*, "and worship thy Lord until certainty comes" (15:99). Man does not come to Certainty. Certainty comes to man. Man must actively seek Allah, but he must passively receive whatever Allah Wills to send to him.

(See *adab; 'ayn al-yaqin; haqq al-yaqin; 'Ilm al-yaqin; istislam; talaqqa.*)

Yaqub: The Prophet Jacob (Peace be upon him) through whose Word descended the Wisdom of Spirituality *(al-hikmat al-ruhiyyah)*.

yaqzah: Awake and alert and aware. After having woken from the sleep of heedlessness and neglect, the slave must be in a state of constant alertness. He must be always prepared to receive whatever Allah Wills to send to him, whether it be His stern rebuke or His Loving-kindness.
(See *adab al-haqq; fana'; al-ghaflah; infi'al; isti'dad; lutf; maut; nawm.*)

yas: The state of utter hopelessness which is experienced during contraction *(qabd)*. When the lover is contracted, having "lost" his vision of the Beloved, his hopelessness is acute. And, even though he knows, with certainty, that this is merely a temporary loss of the Beloved, his entire being is nevertheless pervaded by an intense sorrow.
(See *'ashiq; bast; bu'd; 'ishq; qabd; qurb; sama'; shawq; tawajud; uns; wahshat; walah.*)

yawm al-hashr: The Day of Gathering. This is the Day of Judgement. For the friends of Allah the Day of Gathering *(yawn al-hashr)* is the time of "gathering together" everything that is in a state of separation. It is seeing only Unity whilst in this realm of multiplicity. This is the Divine Solitude *(al-wahdah)*. When all is gathered there is Unity. The total gathering is that in which Unity of Place *(wahdat-i-makaniyyah)*, Unity of Time *(wahdat-i-zamaniyyah)* and Unity of Essence *(wahdat-i-dhatiyyah)* are realized.
(See *hashr; kathrah; la ilaha illa'llah; laylat al-mi'raj; al-malamatiyya; al-muhaqqiqun; tawhid; al-wahdat; wahdat-i-dhatiyyah; wahdat-i-makaniyyah; wahdat-i-zamaniyyah.*)

Yunus: The Prophet Jonah (Peace be upon him) through whose Word descended the Wisdom of the Breath *(al-hikmat al-nafsiyyah)*.

Yusuf: The Prophet Joseph (Peace be upon him) through whose Word descended the Wisdom of Light *(al-hikmat al-nuriyyah)*.

Z

zahid: An ascetic or pious renouncer. In the initial stages of Self-purification the ***murid***, whose condition is one of imbalance, is required to develop an ascetic approach to his spiritual work and his daily existence. He is required to take up asceticism as a means with which to travel the Path to purity and higher Knowledge. The danger lies in looking upon both the ascetic and his asceticism as the goal of spiritual endeavour. The one who clings to his own asceticism and renunciation has lost his way. The Goal is Allah therefore the sincere seeker *(talib)* of Allah must use every "means" available to take him to his Precious Goal. There are certain practices and disciplines and states which can be discarded and left behind once they have done their job and achieved the desired result. Asceticism and the ascetic himself fall into this category. The *zahid* who is under the Divine deception *(makr)* is the one who continually practises asceticism *(zuhd)* and renounces the secondary causes, without reflecting upon the meanings contained within the forms.

(See *asbab; inhiraf; i'tidal; makr; ma'na; mujahadah; riyada; sura; al-tabib al-ilahi; wara'; zuhd.*)

al-Zahir: The Manifest. One of the Beautiful Names of Allah.

zahir: One who regards the exterior of things without seeking knowl-

edge of the interior reality. An example: the *zahir* performs his ritual prayer in a mechanical manner, without seeking knowledge of the symbolism of the bodily postures or the dynamic and infinite meanings contained within the Sacred Words which are spoken. Another example: the *zahir* observes the fast of the Holy Month of *Ramadan*, but due to his ignorance *(jahl)* of the *deen* of *al-islam* and his lack of spiritual resolve *(himma)* the fasting results mainly in hunger and thirst. The same applies for all aspects of *al-islam*. The *zahir* always looks at the outer forms of such things and never considers to seek their inner meanings.
(See *al-batiniyya; deen; al-islam; ma'na; salat; sura.*)

al-zajir: The Reprover or Admonisher of the Truth within the heart.
(See *khawatir; qalb.*)

zalim: A *zalim* is a wrong-doer who loves Allah for his own sake, and in so doing, reveals himself to be a tyrant. He does not remember Allah for Allah, but remembers Allah for the sake of this world or his desire for the next world. He wrongs his own self. He is a tyrant towards his own self.
(See *amanat; dhakir; hubb-i-jah; hubb-i-dunya; nafs; talib al-akhira; talib ad-dunya.*)

zaman: The duration of time. "Allah is Time *(dahr)*." Allah is a beginningless and endless "Day". Allah's Names and Attributes divide His "Day" into many days. These days are the "Days of Allah" *(ayyam Allah)*. The Names become manifest within the cosmos and each Name possesses days which are the time *(zaman)* of the ruling property of that particular Name over the entity. "Those deeply rooted in knowledge" *(al-rasikhun fi'l-'ilm)* possess knowledge of the time *(zaman)* in which a specific Name has ruling control over them. They occupy themselves within this *zaman* until Allah, the Essence, Eternal Time *(dahr)* calls them to Himself. Eternal Time is *dahr*. Time within this physical realm is *zaman*.
(See *asma'; ayyam Allah; dahr; al-rasikhun fi'l-'ilm; wahdat-i-zamaniyyah.*)

al-zamradah: The Emerald. This is another term for the Total Soul.
(See *lauh al-mahfuz; al-nafs al-kulliyah; al-wuraqa'.*)

zann: Surmise or conjecture or opinion or supposition. Any knowledge which does not lead man back to the Beautiful Face of Allah and Felicity is not worthy of the name "knowledge". It is surmise, conjecture, opinion and supposition, and even though it may be useful to man, here in this physical realm, it is nonetheless of no true value. Supposition has no place within the Divine Sciences.
(See *ahl al-kashf wa'l-wujud; ahl al-ra'y; 'arifin; ma'rifa; nafs.*)

zarf: Container. Through the Breath of the All-Merciful *(nafas ar-rahman)* the Hidden Treasure is breathed out and made manifest. The visible things, the existent entities, are exhaled on this Divine Breath. Each existent entity, within the Visible Realm, is a container *(zarf)* for a meaning. Its meaning is its essential reality. The form *(sura)* is the container *(zarf)* for the meaning *(ma'na)*. The form of man is the container for his heart in which Almighty Allah reveals Himself to the extent of man's preparedness. And, the capacity *(wus')* of the human heart is without limit.
(See *al-a'yan al-thabita; nafas ar-rahman; isti'dad; ma'n.; qalb; sura; wus'.*)

zawa'id: Excessive lights within the heart. These lights are direct rays from the Light of Muhammad *(nur Muhammadiyya)*, which Itself is from the Light of Allah. *Zawa'id* are powerful increases in faith in the Unseen Realm. This faith is based upon certainty *(yaqin)*.
(See *al-ghayb; kashf; ma'rifa; nur; nur Muhammadiyya; qalb; warid; yaqin.*)

zawal: Evanescence. *Zawal* is that which is fleeting and vanishing. The cosmos is nothing but a vanishing accident, its ruling property being its evanescence. The possible thing *(mumkin)*, that which is other-than-Allah *(ma-siwa-Allah)*, has no fixed reality due to the fact that it depends totally upon Necessary Being for its own existence. The possible things are fleeting *(zawal)*. Only Allah ***IS.***
(See *'arad; ma-siwa-Allah; mumkin; wajib al-wujud; wajib al wujud bil ghayr.*)

zawj: A pair. On the Spiritual Journey of Return to Allah there are certain moral and spiritual attributes which are paired. It is necessary for these pairs to be experienced and assimilated by the traveller *(salik)*. Such pairs are: Hope *(raja')* and fear *(khawf)*, expansion *(bast)* and contraction *(qabd)*, intoxication *(sukr)* and sobriety *(sahw)*, annihilation *(fana')* and subsistence *(baqa')*. Perfection is passing beyond the opposing pairs to that point where "opposites are joined".
(See *baqa'; fana'; jam' al-addad; jam'uhu al-diddayn; kamal; khawf; qabd; raja'; sahw; sukr; uswa hasana; wahdaniyyah.*)

zawiyyah: The transmission of the Divine Wisdom which flows from the *Murshid* to his *murids* traditionally takes place in a space or room or building, which is set aside specifically for that sacred purpose. Such a place is called a *zawiyyah*, which literally means 'corner'. The necessity for such a special place is self evident. The *Murshid*, upon whom so many *murids* depend to learn of the signs of the Prophet Muhammad (May the Blessings of Allah be upon him and Peace), needs to make himself available to them as much as possible. And, this meeting place, frequented as it is by numerous spiritual people, will rapidly develop into a site of highly concentrated *barakah*. An ideal *zawiyyah* contains not only its own

mosque, or room selected for prayer and gatherings of *dhikr*, but also larger meeting rooms for the sharing of food, both earthly and celestial. Small chambers for *murids* to enter spiritual retreat *(khalwa)* is of paramount importance, where the *Murshid* supervises and watches over individual *murids* as they undergo arduous and demanding periods of seclusion. It is during such times that immense advances are made along the Spiritual Path. Just as Allah Almighty chooses to elevate certain people amongst His creation, by filling their hearts with pure love of Allah and turning them towards *dhikrullah*, so too does Allah elevate certain pieces of His earth. Such sites are destined to become Holy places, where mosques are built, *zawiyyahs* are erected or where sanctified people live in His Remembrance. The *barakah* which accumulates around and emanates from these parts of Allah's vast earth eventually attracts the pious believers and yearning lovers of Allah. These places become Sacred visiting places *(ziyarat)*.

(See *adab al-suhba; barakah; dhikrullah; halqa; khalwa; munasaba; murid; murshid; sama'; suhba; ziyarat.*)

zill: Shadow. Man is situated between the Sheer Light *(nur)* of Being and the utter darkness *(zulma)* of non-existence, between Good *(khayr)* and evil *(sharr)*. He is a mixture of light and darkness. The light which is within man derives from his own essence which is turned towards Allah. When man relates himself to Allah Almighty, Allah receives him. Light is that through which man perceives. When Allah "unveils" Himself *(tajalli)* to one of His lovers, it is the light perceiving the Light. Allah sees Himself. None sees Allah but Allah. The heart is overwhelmed by the Radiance of Allah's Light. Man carries this light within his own shadow. The Holy Prophet Muhammad al-Mustafa said, "I am from the Light of Allah and the whole world is from my light". The entire creation is the shadow of the Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace).

(See *ahl al-kashf wa'l-wujud; 'arifin; ghulam; al-haqiqat al-Muhammadiyyah; idrak; khayr; "laulaka, laulaka ma khalaqtu'l-aflaka"; nur; nur Muhammadiyya; sharr; tajalli; wujud; zulma.*)

zindiq: Heretic. Due to their ecstatic utterances *(shath)* some of the great lovers of Allah were regarded as heretics by the orthodox. The statements which they made, whilst spiritually intoxicated *(sukr)* or lost in "union" *(jam' al-jam')* or annihilated in Allah *(fana' fillah)*, were misinterpreted. Statements such as; "I am the Truth" or "Glory be to me!". The theologians and common people could not perceive the spiritual reality of these lovers of Allah. The Great *Sufis* themselves consider one to be a *zindiq* if be claims that "the slave is the Lord". The Perfect Ones, *al-malamatiyya*, who are in utter bondage to Allah Almighty, observe perfect *adab* with their Lord. They say,

"The slave is the slave and the Lord is the Lord", no matter how close the two approach to each other. The *malamatiyya* are the Men who are "inwardly" intoxicated and "outwardly" sober.
(See *al 'abd; adab; kamal; al-malamtiyya; al-muhaqqiqun; al-muqarrabun; al-rajul; sahw; shath; sukr; 'ubuda.*)

ziyarat: A visiting place. Because the sacred tombs of the *Sufi* saints *(awliya)* are sites abounding in *barakah*, they become visiting places for both devotees and the pious believers who seek to benefit from the spiritual power and grace of these exalted lovers of Allah. After completing his pilgrimage *(hajj)* to the House of Allah *(al-bayt Allah)*, the Sacred Sanctuary *(Haram ash-Sharif)*, the slave visits Medina, the City of Light, the resting-place of Holy Prophet Muhammad (May the Blessings of Allah be upon him and Peace). The slave has prostrated before the *Haram ash-Sharif*, has been annihilated at this "place". His body rises from this prostration yet his heart never rises again. Then he visits Medina. *Haram ash-Sharif* is the Holy Prophet Muhammad al-Mustafa. Medina is the Holy Prophet Muhammad al-Mustafa. He prostrates before the Holy Prophet Muhammad al-Mustafa and then he turns away and visits the Holy Prophet Muhammad al-Mustafa. The Holy Prophet said, "I am Ahmad without the M". Having seen the Pure Radiance of the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* the slave-lover-knower visits the Beloved of Allah *(habibullah)*. Mecca-Medina. Allah-Muhammad. Lord-slave.
(*See al 'abd; adab; AHMAD; "ana Ahmad bila mim"; fana' fi-rasul; fana' fillah; ghulam; habibullah; al-haqiqat al-Muhammadiyyah; Haram; Haram ash-Sharif; la ilaha illa'llah; MUHAMMAD; Muhammadan Rasulullah; MUSTAFA; nabi; nur Muhammadiyya; qadam rasul; Rasulullah; sajda; salawat; tawalla; wasila; uswa hasana.*)

zuhd: Asceticism. This is the renunciation of all things connected to this world. It is a useful approach in the early stages of the Spiritual Path, but not desirable for the one who strives for perfection. Such asceticism implies renouncing the secondary causes which, in fact, are the means through which man gains knowledge of Allah.
(See *ashab; i'tidal; kamal; mujahadah; riyada; wara'; zahid.*)

zuhur: Manifestation or outwardness or appearance. *Zuhur* is the Self-manifestation of Allah in the creation of the universe through His Name *Al-Zahir*, the Manifest. This is in contrast to His Self-manifestation *(tajalli)* in the inward dimension of His creatures through His Name, *al-Batin*, the Non-Manifest.
(See *ahl al-kashf wa'l-wujud; basirah; al-batin; idrak; mahall; majla; al-mazahir al-ilahiyya; mazhar; nur; tahawwul; tajalli.*)

zulm: Wrongdoing. This term indicates "putting something in a place that is not worthy to receive it". Speaking about the divine myster-

ies to one who is not capable of receiving them is not only a wrongdoing, but also a form of ignorance *(jahl)*, spiritual immaturity and even arrogance and pride *(takabbur)*. The traveller must always strive in his emulation of the Holy Prophet Muhammad al-Mustafa, who advises us to speak to people according to their level of understanding. May the Blessings of Allah be upon him and Peace.

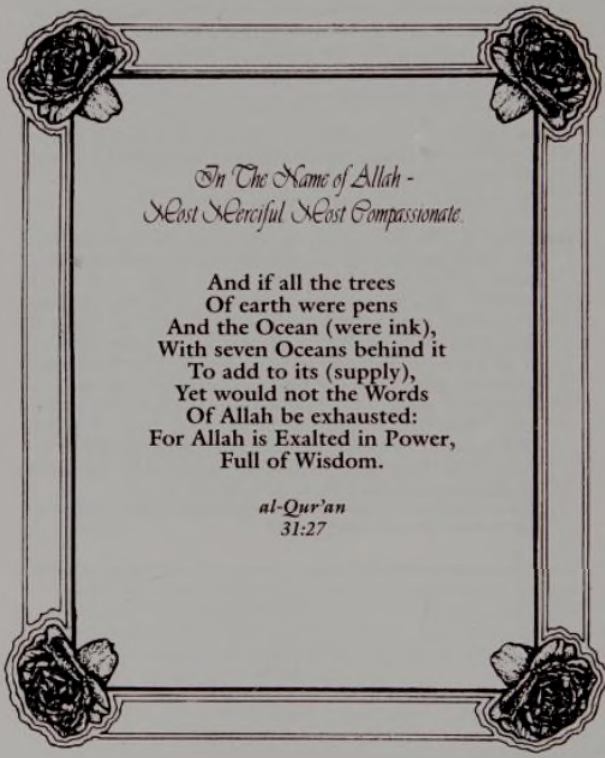
(See *isti'dad; jahl; makr; ma'rifa; nafs.*)

zulma: Darkness. Non-existence or nothingness is pure darkness. Creation is the isthmus *(barzakh)* between the Light of Allah and the darkness of non-existence.

(See *al 'adam; al-barzakh; idrak; nur; nur Muhammadiyya; zill.*)

zur: Falsehood. He who says there is another way to Allah, different from what Allah has laid down in His Sacred Law, has spoken a falsehood *(zur)*, and should not be trusted. He who says there is a different means with which to reach Allah, other than the Holy Prophet Muhammad al-Mustafa, the *wasila*, has spoken a falsehood and should not be believed. He who says that the entire humanity is not the community *(umma)* of the Holy Prophet Muhammad al-Mustafa, has spoken a falsehood and should not be followed. Falsehood is unreal *(batil)*. "The Real *(al-Haqq)* has come and the unreal *(batil)* has vanished" (*al-Qur'an* 17:81). Once the Reality of Muhammad *(al-haqiqat al-Muhammadiyyah)* is unveiled to the heart of the sincere lover of Allah, all falsehoods and unrealities evaporate in the Divine Solitude *(al-wahdah)*.

(See *batil; al-Haqq; al-haqiqat al-Muhammadiyyah; huda; idlal; jam' al-addad; al-Qur'an; shari'a; umma; al-wahdah; wasila.*)



In The Name of Allah -
Most Merciful Most Compassionate.

And if all the trees
Of earth were pens
And the Ocean (were ink),
With seven Oceans behind it
To add to its (supply),
Yet would not the Words
Of Allah be exhausted:
For Allah is Exalted in Power,
Full of Wisdom.

al-Qur'an
31:27

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Every field of study has its own specific terminology and if a student seriously wants to make any advance in his understanding he must become acquainted with the "technical language" of his chosen field. This book of Sufi Terminology, *Al-Qamus Al-Sufi*, has been written for the sincere seeker of Truth who desires to increase his knowledge of the Absolute by delving into the "Mystical language" of Islam.

Sufi: *The name Sufi applies to the man or woman who has purified his heart through the Remembrance of Allah (dhikrullah), travelled the Path of Return to Allah, and arrived at true Knowledge (ma'rifa). There are many seekers of Wisdom and Truth, but only the Realized One whose search was solely for Allah, deserves the name Sufi. Yet paradoxically, the one deserving of the name would never deem himself worthy of such an honour. Because he has attained such a high degree in his knowledge of Allah he knows, with certainty, that "the slave is the slave and the Lord is the Lord."*

The Author

Amatullah Armstrong was born in Australia to Australian Christian parents of British origin. She was trained as a secondary school art teacher. After many years of searching for the truth in France, England, U.A.E, North Africa and Australia she embraced Islam in the Algerian Sahara Desert in 1984. She received her postgraduate degree on Sufism from Queensland University of Technology, Australia in 1998. The author now lives in Pakistan.